Yours with respect.
Elijah Shaw

MEMOIR

OF

ELDER ELIJAH SHAW.

1852.

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Elijah Shaw

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OF

ELDER ELIJAH SHAW.

BY

HIS DAUGHTER.

WITH AN INTRODUCTION BY ELDER D. MILLARD.

Mrs Letitia E. Shaw Brown

"So farewell,
Leader in Israel! — thou whose radiant path
Was like the angel's standing in the sun,
Undazzled and unswerving, — it was meet
That thou shouldst rise to light without a cloud."

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TO

The Churches

OF THE

CHRISTIAN CONNECTION

THIS VOLUME

IS RESPECTFULLY INSCRIBED

BY

THE AUTHOR.

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INTRODUCTION.

BY ELDER DAVID MILLARD.

Biography is a species of history which records the lives and characters of remarkable persons. It is of very high antiquity, and, indeed, the Scriptures may be said to abound with this kind of detail. This class of history throws out an influence for either good or evil. Among numerous readers a portion will be strongly attracted by certain prominent traits of character of the person whose biography they are poring over. Is the character presented evil and vicious? In other words, is it deeply steeped in what is sometimes termed accomplished villany? Is the whole process of detailed villanies, from commencement to completion, laid open like a science before a student? Such a history is dangerous, and may become fearfully fruitful of evil. Details of vicious character are occasionally given, by way of contrast to virtue and goodness, to be held up as beacons of warning to the unwary and young. But this should never be done in a manner to instruct the young in the very footsteps of vice. When a judicious historian presents vicious character, he will faithfully show it up in its own detestable habiliments, carefully leaving out any species of information that would educate libertines, brigands, or assassins. And here I will dare to hint another fact, however unwelcome it may be to some. It is to be feared that the spirit of war is fostered and kept alive, in part, in the biographies of military heroes. Their blood-stained deeds of prowess are lauded in strains of sublimity. Thus the desolating

evils, miseries, and horrors of war are in part concealed under a halo of false glory thrown around its demon form.

The faithful biography of a good man is attended with none of these dangers. It is, in every sense, conferring a benefit upon society. It is holding up an example of the past as a burning and shining light to the future. It is, in effect, still retaining the spirit of one who had faithfully filled life's mission, and stepped off the mortal stage. In the history of his character and acts while among us, "though dead, he yet speaketh." It is presenting a mirror into which others may look, and there see true character reflected, admire, and resolve to imitate. A departed Christian thus mirrored animates and strengthens the faith of the still wayfaring pilgrim. As he looks at it, he feels his thoughts and desires more strongly tending upwards. As he admires goodness, he drinks in the very spirit of heaven, and girds up the mind with renewed resolution and invigorated zeal. He sees in that example the very pathway to glory marked with indelible footprints. He reads out all that remains of duty. It is to follow him as he followed Christ. The irreligious, too, will occasionally be attracted by histories of this kind. Indeed, persons of that class often become deeply interested in that kind of reading. The numbers who, from perusing the lives and writings of good men, have been won to piety, eternity alone can disclose. It is but just to say it is many; which speaks most conclusively in favor of this kind of history.

He whose life is sketched in this volume, in connection with some of his writings, is one of those men who leave a mark on the society in which they lived. He impressed upon it the character of his mind, teaching, and example. Those who knew him best feel that he ought not to pass away without a memorial, nor without some effort to extend the influence of his character and his principles. His leading principles are set forth in the portion of his writings embodied in this volume. His character presents an example of Christian and ministerial fidelity, on which all Christians, and especially Christian ministers, may dwell with improvement. I have sat down to draw, by request, something of an analysis of the man. The work may be a very imperfect one; but I venture to say that, should it have the same effect upon my brethren in the ministry, while they read it, that it has on me, while writing it out, it will humble them.

My first acquaintance with Elder Elijah Shaw was in the spring of 1816. I was then but a youth, and had a few months before entered the work of preaching the gospel. I had just returned to my native place (Ballston, N. Y.) from my first extended preaching tour. Brother Shaw had arrived a few days before, accompanied by Elder John L. Peavey. Both were young men, but little older than myself. Their solemn and innocent appearance, every way, though affable and very social, at once won a warm place in my affections. Elder Peavey was soon after a colleague with me for several months in Delaware county, N. Y. He was one of the best and purest young men with whom I ever became acquainted. He was a very devoted laborer in the gospel field, and while he lived was very successful in winning souls to Christ. But his race was a short one. He died in Milan, N. Y., in 1829.

During several weeks that I spent in the place of my nativity, alluded to above, I was much in company with brother Shaw. Often by ourselves did we spend seasons of prayer and social converse. I found him to be a most thorough student of the Bible. Even at that age he appeared to be perfectly familiar with every part of the sacred volume, and had committed large portions of it to memory. This gave one trait to his preaching that always distinguished him — not only the readiness with which he quoted from every part of the Scriptures, but the correctness with which every quotation was made. But few preachers, indeed, are to be met with, possessing a more general knowledge of the Scriptures than he did. The careful and critical study of the Scriptures was a duty which he strongly enjoined upon young preachers. Sometimes, on hearing a young preacher quote Scripture incorrectly, he would say to him, "It would be well for you and me to read our Bibles more." Once he remarked to me that some of the best and richest ideas that he ever preached came to his mind when retired alone in seasons of secret prayer, reading his Bible, and meditation. He possessed strong faith in relation to seeking wisdom from above in this manner.

Especially at this period of his life the main energies of his mind seemed to be absorbed in the conversion of souls. He aimed directly at this object in nearly every sermon he delivered. It is true that all his sermons contained much food for the Christian,

much to confirm, strengthen, and establish the believer, and sometimes considerable doctrinal disquisition. But mainly his eye was directed to a world lying in wickedness. He felt that his great work was to pray men, in Christ's stead, to be reconciled to God. He used to say to me, "I never feel satisfied to leave any congregation just where I found them." He wanted an evidence that their feelings were touched, and that an impression for good was made upon their minds. As an interest of feeling increased under his labors in any place, the interest of his own mind seemed to keep pace with it. He would never come before a congregation with less feeling than had been awakened among them. At such times his sermons often contained flights of eloquence which seemed to rend the veil that shrouds eternity from time. Heaven, with its glories, was laid open in vision before the hearers, while the eternal judgment and the final doom of rebel sinners were held up before the minds of the guilty as few could do it. Under several of his efforts like this, I have seen large congregations with scarcely an eye unsuffused with tears, and sometimes many weeping aloud. He frequently told me that, in times like these, many thoughts, ideas, and sentences of language rolled from his tongue that were as new to himself as to his hearers. He was a strong believer in immediate aid imparted to the faithful preacher by the direct influence of God's Spirit upon the mind while speaking. He stated to me that he never dared go before a congregation without first praying earnestly to God to aid him by his Spirit to preach the gospel with the Holy Ghost sent down from heaven.

Where God was carrying forward his work under his labors, his soul was bound to the place, and neither opposition nor inducements held out could either drive or draw him away. While he remained in the State of New York, nearly the whole of his time was spent in the western portion of it. Much of that portion of the state at that time was new, and but just settling. The great Erie Canal was not yet constructed, and facilities for market were poor. Produce brought but little, money was scarce, and a great part of the deal among the inhabitants was effected by a system of barter. Especially among the laboring classes money was scarce. Preachers who labored very near entirely among such received but little money, and often a garment was pretty well worn out before it was

replaced by a new one. I well recollect meeting brother Shaw in Cayuga county, in the winter of 1816–17. More or less revivals had sprung up under his labors in several towns. His clothes were much worn — coat and pants both patched. I first looked at his wardrobe, and then at my own. I found that I, like him, had on a coat with a badge of honor seamed in at each elbow. I knew that his father was an able farmer, and he knew that mine was a man of property. "Brother Shaw," said I, "don't you begin to think strongly about home?" "No, brother Millard, I scarcely dare to think of home," was his reply. Rallying him on his necessities, and what his relations would do for him, he replied, "I tell you home bears no comparison with this place. While God has a work still for me to do among this people, neither my own present wants nor the powers of darkness shall either draw or drive me away from among them." Never shall I forget the solemnity of his countenance, and the self-sacrificing zeal that glowed upon it, while he thus expressed himself. In relation to our preachers, these were days that tried men's souls; and the Christian cause in the State of New York, under God, owes some little to a class of self-sacrificing young men, of whom brother Shaw was a conspicuous member.

In preaching, his sermons were always delivered extempore. I doubt whether he ever preached a written discourse in his life, and probably he very rarely used what is called a "skeleton." Indeed, most of them would have been fit for the press, had they been taken down, word for word, as he delivered them. Often, as he warmed up with his subject, his language became sublime and his oratory thrilling. His gift of language, as an extemporaneous speaker, was uncommonly full and free. This easy command of language made him a critic in it, and it was an uncommon thing indeed to hear him utter a sentence defective in either orthoepy or syntax. It is not to be supposed, however, that, although he always spoke extemporaneously, he made no preparation for the pulpit. His sermons always gave evidence of previous thought and study. In prayer his gift was powerful and impressive, and in exhortation he often moved multitudes as with an irresistible spell. I know this was the fact in his early life, the period in which I was most intimate with him; and yet he never seemed to have an exalted conception of his own powers, but occasionally evinced distrust of

them. At our general meetings and conferences, when a large number of preachers were present, he would repeatedly keep back, though strongly urged to preach.

Another peculiar trait of mind was manifest, not only in his sermons, but in his private intercourse. He had been, from the first of his ministry, a close student of human nature. And here I may say this is a more important study for a minister than many are aware of. A preacher has all kinds of minds, with their various subtleties, to deal with. Hence he should be prepared to meet every kind of mind in all its windings and turnings. To do this, he must be enabled to discern men as they are. The more critical his observations of men and minds, the more readily he reads out the peculiar traits of mind and character of persons with whom he holds brief intercourse, or who may barely come under his eye. This intuitive faculty brother Shaw possessed to a large degree. In conversing with persons on the subject of religion he was enabled to address himself directly to their wants; in his sermons he was enabled to deal largely with intellectual subtleties and secrets. Often would many of his hearers wonder who had told him so much about them individually, while his testimony came home to their consciences like the language of Nathan to David — "*Thou art the man!*"

A kind of sincerity that knows no compromise was another trait in his character and preaching. He never labored to please any class of people at the expense of truth or ministerial duty. Settled principles of conscious duty squared his character, preaching, and whole ministerial action. He held that the grand object of the gospel is to reform men and make them better. He considered the gospel a faithful testimony against all unrighteousness, against iniquity, sin, and wrong, in every shape and form, whether in high places or low places. He asserted that, if the gospel is not designed to reprove all sin, then it is not wholly suited to the wants of our wicked world, then there are sins and wrongs against which Heaven has furnished no testimony, no rebuke. In what he taught and preached he aimed to be true to God, to man, and to his own conscience. That he was subject to error in judgment, like other men, is admitted. But while impelled forward by principles like these, errors of judgment carried with them the stamp of honest

purpose. With him nothing was designed or done for empty appearances or mere expediency. On the great moral reforms of the day there was no necessity of searching after him in order to find him. He exhibited himself so undisguisedly, and with such straightforwardness, that an observer would say, "This is the man to be confided in." The influence, therefore, which he held over men sprung out of this trait of character. He never labored for popular influence with the world. What he possessed came to him. It belonged to him, as it does to every man of single-mindedness and trustworthiness. Those who knew him saw that he was what he appeared to be, and that his objects were what he professed. He rather held a contempt for those who belittle great moral enterprises by asking whether it be expedient to labor for them. He only considered right and duty, and boldly acting to these he left far behind him selfish time-servers to discuss among themselves the tame law of expediency.

Another prominent trait in our departed brother was, a uniform stability of mind. I am aware that some are rather disposed to look upon this kind of firmness as the result of bigotry and superstition. It was far otherwise in him. True stability of mind is the result of order, maintained over the mental faculties. There is such a thing as thinking by rule, as well as acting by rule. Anarchy may reign in a mind, as well as in a community. A changeable person is about always deficient in established rules of mind, by which to try his own thoughts and ideas. No thought or idea should be permanently adopted until it is first brought under the scrutiny of certain mental standards. One thing is about certain: a preacher very much given to change, like Reuben, "unstable as water," will never excel, and sooner or later will find himself quite deficient in influence. Especially should every preacher have well-established rules of mind to discipline and govern his thoughts. Such a course of mental discipline made brother Shaw a most uniform man in life, doctrine, and ministerial course. As a consistent, straightforward man, he was a shining example to younger preachers who may follow him.

While he was no bigot, he was, at the same time, far from being a latitudinarian. He believed that a man's sentiments have more or less influence upon his life and conduct. Some, quite indifferent

about sentiments, would quote to him the words of Solomon, "As a man thinketh, so is he." His reply would be, "That is, if a man think right, he is right; if he think wrong, he is wrong." He was a most strenuous believer in the regeneration of the soul through the sanctifying agency of the Holy Spirit. He believed that if a person was truly regenerated, or born of God, he had an inward witness of that work existing in himself. In his preaching he dwelt much on the experimental part of religion. He would administer the ordinance of baptism to none but such as he had good evidence were already regenerated. He could charitably associate with persons who differed with him in other views, but on the regeneration of the soul, experimental religion, the direct influence of God's spirit on the soul, he was fixed and unyielding. He regarded these points as constituting the grand test of Christian fellowship. Indeed, he considered none as Christians but such as had been "born of the Spirit." He believed in a vital, feeling part of godliness; in a word, that godliness has power as well as form. On these points, known in his own soul's experience, he dwelt much, and it is believed the sincerity of his faith on these subjects was most strikingly exemplified in his life and character. He was no enthusiast, and discarded every thing like extravagance in religious exercises. At the same time, deathly dull formalities received none of his sympathies.

In all his financial affairs he was exceedingly correct and precise. Indeed, in his worldly deal he was strictly an honest man. His bare word of promise was as good as his note of hand. Frugal in his manner of living, he always made his income meet his outgoes. His dwelling was always the abode of peace, friendship, and hospitality. Those who visited him were always received courteously, and made to enjoy a homelike feeling. Often, too, the poor and needy found in him a benevolent friend. In the transaction of any kind of business intrusted to his care he was faithful. During the many years of his connection with the Eastern Publishing Association, as their editor and publishing agent, all the funds that passed through his hands were faithfully accounted for and honestly appropriated. In his agency for the New England Missionary Society he evinced his faithfulness, honesty, and trustworthiness. The state of his affairs at the time of his death, though well arranged,

showed that worldly wealth had not been the object of his pursuit. His grand aim had been to glorify God, benefit mankind, and lay up treasures in heaven.

The last time that I saw our departed brother was while he was on a preaching tour through the State of New York, in 1850. On their way westward, he and his wife spent several days at my house. That visit intermingled with it much of social affection, while it awakened many solemn reminiscences of the past. Thirty-four years had hurried away since we first met, and formed an affection for each other stronger than death. Then we were both in the bloom of youth. Now our heads wore the blossoms of age. He was at that time suffering under a lung infirmity, about which sister Shaw expressed some anxiety. After listening to some anxious remarks of hers, he broke out in a soft, familiar voice, and sung, —

"And let this feeble body fail,
And let it faint and die!
My soul shall quit this mournful vale,
And soar to worlds on high; —

"Shall join the glorified saints,
And find its long-sought rest,
That only bliss for which it pants,
In the Redeemer's breast."

They pursued their journey onward, visiting Michigan and Ohio. On their return, they again spent about two weeks at my house, during which time brother Shaw received medical treatment from Dr. J. Hall. A few frail months after their return to New England the reader learns by his memoirs what followed.

The deep and mournful impression which the death of Elder Shaw made upon the minds of his brethren was evinced in various ways. Our papers were dressed in mourning. The subject of his useful life, his ministry, and death were dwelt upon in hundreds of pulpits. Many of our conferences passed resolutions expressive of his worth, and as calling for humiliation under this bereaving providence. Especially was this felt by his companions in the ministry, who knew him best, and who were more nearly allied to him in age. Most sensibly does the writer of this humble memento feel that this stroke of death has fallen near to him. In the ministry comparatively

few of the early companions of our departed brother remain behind. A few more strokes of "the grand leveller" will remove them all from the walls of Zion on earth. Shall their places be amply filled by those now younger in the ministry? Will that spirit of zeal and self-sacrificing devotedness, that distinguished at least a part of them, find lodgment in the breasts of the younger, who are to follow? Has some younger *Elisha* already caught the fallen mantle of the departed *Elijah?* Shall not his ardent and devoted spirit still live, not only in one, but in many, who are to succeed him in the ministry? His name, his memory are dear. A halo of glory gathers round the very scene of his departure. He died, as every minister of Christ should die, firm at his post, with his armor girt on. He had never abandoned the field, or turned his back on the cause of his divine Master. His name, his virtues, his example still live, and "though dead, he yet speaketh." Farewell, beloved brother! a short farewell! The separation between thee and thy remaining companions in labor on earth is but brief. Soon we shall mingle together again, where gloom is exchanged for glory, where are fulness of joy and pleasures forevermore.

MEMOIR.

CHAPTER I.

FAMILY HISTORY. — EARLY LIFE. — CONVERSION. — BAPTISM.

Elijah Shaw, Jr., was born in Kensington, county of Rockingham, state of New Hampshire, December 19, 1793. He bore the name of his father, who also was born in the same town, and, indeed, in the same house. His ancestors came from Scotland at an early day, and settled at Hampton, New Hampshire. The location of the ancient residence was a few rods east of the spot where the Hampton Academy now stands.

Of the first generation or two after the emigration to America little is known; but of his grandfather and the brothers of his grandfather we have the following information: Caleb Shaw, the grandfather, had at least three brothers, named Moses, Elihu, and Gideon. The last lived and died at Hampton, where his posterity still lives. The other three removed, in early life, to the west part of what was then called Hampton, and which was afterwards incorporated

and called Kensington. Caleb removed to this then new country, about 1735 or 1740. He was a farmer, a tailor, and a storekeeper. He brought up a family of four sons and two daughters, named Hannah, Abigail, John, Caleb, Elijah, and Nathaniel. Hannah married a Mr. Ladd, and removed to Andover, New Hampshire, when there were but three or four families in that town, where she died at an advanced age. Abigail married a Mr. Sibley, and removed to Gilmanton, where she died after bringing up a family. John settled in Pittsfield, New Hampshire, where he died at the advanced age of ninety-three. Caleb also lived at Pittsfield, and died when seventy years of age. Nathaniel removed to Hallowell, Maine, where he died when thirty-eight years of age. Elijah, the father of the subject of these memoirs, inherited his father's homestead, and, after one removal of about one mile, brought up his family, and died in the town of his nativity, May 5, 1831, at the age of seventy years. His mother, who was named Deborah Nudd, died when he was fourteen years of age. She left six children, three sons and three daughters, named Abigail, Joseph, John Weare, Elijah, Sally, and Nancy. Abigail married a Mr. French, and died in South Hampton, New Hampshire, when twenty-eight years of age, leaving two children. Joseph died at Kensington when thirty-eight, leaving a wife and five children. Sally married a Mr. Carr, and died in Salisbury, Massachusetts, when thirty-three years of age, leaving four children. Nancy married a Mr. Hall, and died in Alfred, Maine, when thirty-three years of age.

In 1809, his father married a second wife. She

was a widow, whose first husband was named Wells. By her, his father had three children. The first died when about one year old. Nathaniel, the next, died at the age of twenty-one, about one year after his father's death. Abigail, the youngest, married Elder J. C. Blodgett, and inherited the property of Nathaniel.

His father's second wife was an excellent woman, and died in 1825 or 1826. This is a brief history of the family down to 1850, when this account was written.

His father and grandfather and their families were brought up in the Congregational order, and were strict observers of the forms of that denomination. The children were all sprinkled and publicly named in infancy, Elijah among the rest. All the family attended that meeting till he was fifteen years of age, when a change took place in the following manner: —

His father, having been a man of experience and of prayer for several years, thirsted for spiritual nourishment. His step-mother, having, some years previously, experienced religion among the people called Christians, when they first appeared in New England, was inclined to attend their meetings, and to have their ministers visit and preach at the house. The result was, an extensive reformation, in which nearly all the family participated. This at once turned the attention of the whole family from the meeting in which they had been brought up, and attached them to those among whom they had received such rich and heavenly blessings.

Let us now turn our attention particularly to the

subject of these memoirs. He was, like others of his age, vain and thoughtless, with but few incidents in his early years of sufficient interest to merit an insertion. The first of much importance to him occurred when he was seven years old. At that time the scarlet fever raged in the neighborhood, and carried off one or two of the youth from every house. He and a brother two years older were taken down with it, and his brother died. The night he died was one never to be forgotten. Elijah did but just survive. When he was eight years old, his father disposed of the old homestead, and purchased a larger farm in the neighborhood. When fourteen years of age, he was afflicted with a lameness in the right hip, which for years disqualified him for labor, and troubled him through life.

His common school education was like that of other farmers' sons, who only went to school a few months in the year. This was the only education he ever received, except what he acquired by his personal efforts and private study.

The first serious religious impressions he recollects to have felt were in the summer of 1809. He dreamed one night that he saw a star arise as large as the sun. Immediately he was impressed with the thought that the day of judgment had come. Soon after, while in the field with a hired man, he related this dream to him, who replied, "If you had then begun to pray, you would have been converted." This he remembered, although from an unconverted man.

About the same time Elder Ebenezer Leavitt, of

North Hampton, preached in Kensington, at a private house, on the Sabbath, which was probably the first Sabbath meeting ever held in that town, except at the town meeting-house. The preacher was then in the vigor of manhood, of a muscular structure, quick and nervous temperament, with a powerful voice. His heart was full of tenderness, and his earnest appeals had a powerful effect. The only effect produced on the mind of Elijah was a firm conviction that the preacher was a good man, and that his doctrine of regeneration was truth. This year, doors being opened, other preachers of the Christian connection preached in town, and some believers were baptized.

The winter of 1809–10 was a season of extensive reformation — the first ever known in these towns. Hampton, Hampton Falls, and Kensington appeared to share together in it. A few friends had erected a small meeting-house at Hampton Falls, which made that the centre for Sabbath meetings. Several preachers travelled that way, and evening meetings became frequent; but Elijah, as yet, had attended but few of them. The first that aroused his attention was the news that several of the youth of his age, who were his schoolmates, had been converted. What could this mean? How do they appear? What is the change they call conversion? These were all questions he could not answer. He felt anxious to know what these things meant, and resolved the next Sabbath to go to Hampton Falls and see for himself. That it might be a secret enterprise, he waited till others had gone to meeting, and

then made his way to Hampton Falls. At the intermission he listened to the conversation of these reputed converts, and was struck with the great change in their appearance. It looked to him both real and rational; and a full conviction rested on his mind that he must experience the same change, or perish forever. He seemed to be so absorbed in these thoughts as to forget all else. Instead of returning home at the close of the afternoon meeting, he went on towards the place appointed for an evening meeting at a private house. While riding slowly on, a young man, just converted, came up, and inquired earnestly, "Do you love the Lord?" His silent reply was in tears and sobs, indicating a broken heart. Not a word was uttered.

The meeting that evening was remarkable to him, it being the first of the kind he had ever attended. Prayers, exhortations, songs, crying for mercy, rejoicing in deliverance,—these were all new and strange; but he fully believed it was all right. From this time he began to seek the Lord in secret prayer, and frequently attended evening meetings; but contact with the careless at school very much affected his feelings, though his inward evidence of the necessity of the new birth still remained.

About the 20th of January, 1810, the school closed, and he felt glad to be free from associating with the vain and thoughtless. The evening following he attended a meeting, from which he returned alone, and on the way kneeled and sought the mercy of God. That evening a brother of his had obtained a hope in Christ, though Elijah knew nothing of the

fact. When he opened the door, this brother looked up, and uttered these words: "Bless the Lord, O my soul!" They pierced his soul like a dagger. He could scarcely avoid falling to the floor. He uttered a groan, and left the house immediately. Retiring to the barn, he bowed in solemn and earnest entreaty that God would show him mercy. Leaving the barn, he sat a long time upon a stone in the street, weeping and lamenting in great distress. At length, by the persuasion of friends who heard his lamentations, he was induced to go to the house. But, O, what a scene it was! His father gave thanks, and offered earnest prayer. His step-mother was overjoyed. His brother praised the Lord for peace with God. A sister sought mercy of God, while he sat in awful silence. Late at night all retired; but, probably, there was little sleep.

For several days after this, he felt like a lost sinner — a great sinner — a sinner justly condemned — against whom his Maker frowned, and for whom he feared there was no mercy. Still he hoped, and still he sought, though fully convinced that if he should find mercy, it would be wholly through the Redeemer's blood, love, and compassion. While walking across the field, alone, on the 25th of January, 1810, it suddenly occurred to him that pride of heart and want of entire submission were the hindering cause. He then felt willing to resign himself to God, and to say, "Thy will be done." At this moment it appeared as though a great light broke in upon his mind. He felt strangely relieved of every burden, and of all distress; and happiness inexpressible filled his whole

soul. He uttered his first thoughts, which were, "Glory to God in the highest." Being alone at the time, he could not impute these strange and happy exercises to the influence of others upon him, but must believe the hand of the Almighty was in it. He was at once impressed to go to the house and tell the family what he had found; but before reaching the dwelling, a suggestion arose, that all this might not be true conversion, and that it would be better to be certain before revealing it to others. To this he gave heed, and said nothing; but his friends at once observed a great change in his appearance.

For several days he remained in doubt. Every breath was prayer. His distress was gone. He doubted his conversion. He resolved to be satisfied with nothing that should deceive him in the end. By degrees, light, strength, faith, and joy increased; and he was encouraged to open his mouth in prayer in the midst of the young converts, with whom his soul was united in heavenly bonds. This greatly increased his hope and resolution. He spoke a few words in prayer meetings, but with no great exercise of mind, though with sincerity and calmness of feeling. At a certain meeting where there was a crowded congregation, after the preacher had concluded, he felt deeply impressed to speak. After a great struggle, he arose, and, beginning to speak, he was astonished at the command of language, and the wonderful freedom and power, that attended his communication. He sat down full of joy, with not a doubt remaining, astonished beyond measure at what he had felt and uttered. The people appeared as much astonished.

He now had a hope that he should always go on in this same way; but in this he was greatly disappointed. Weakness again came upon him, and he found he was but a feeble worm. Still, his resolution at no time failed him, but he clave to the Lord in constant prayer.

The study of the Scriptures became sweet and constant. In addition to the common, every-day duties there laid down, he found baptism required of every believer, and of none else. This swept away infant baptism. He also found the evidences were all in favor of immersion. This completely removed sprinkling. It was then plain that, if he was a true believer, the word of God required that he should be baptized; but, as there appeared to be no retreat after baptism, it was a kind of oath of allegiance that should not be taken without due consideration.

On the 16th day of June, 1810, he was baptized by Elder Douglas Farnum. His father and step-mother were baptized at the same time. They went down into the water filled with an awful solemnity, but came up filled with unspeakable joy. After this, his mind was free, and his voice was generally heard in the congregation whenever he was present. Thus his days passed pleasantly away through the summer, being fully resolved to attend strictly to every duty. During this season he often visited neighboring towns, and was frequently questioned in relation to his views and feelings respecting preaching the gospel at some future time. Even at this early age, his thoughts ran constantly upon the Scriptures, and his exhortations were founded upon some passage from which he

drew and enforced some doctrinal sentiment or practical duty. But he never allowed himself to intimate, publicly or privately, that he entertained a thought of ever preaching the gospel.

In October, 1810, he took his first journey on horseback to the interior of New Hampshire, visiting friends in Pittsfield, Gilmanton, Andover, Warner, and Deering. In this tour of one month, he formed a happy acquaintance with many Christian friends, and enjoyed several opportunities of public worship, family devotion, and secret prayer. On the 9th of November he arrived home, and in the evening the house was shaken with an earthquake. He opened his Bible to the second chapter of Isaiah, which says, "They shall go into the rocks, and into the tops of the craggy rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." He spent the winter in reading and writing, visiting some in several towns, and in improving his gift as opportunity offered.

In March, 1811, he spent three weeks in Newburyport, under medical treatment for the lameness which had now continued nearly two years, and boarded at the Dexter House. About this time he procured Brown's Concordance; but finding this quite deficient, and not knowing there was a better, he set about making a perfect concordance to the whole Bible, not once thinking it was the labor of almost an age. He had actually piled up a heap of manuscript, when he fell in with Taylor's Concordance, and purchased it. He then threw by his herculean task of making a concordance, being well satisfied with Taylor's, which

he used for years, when he found Butterworth's, and this he always afterwards used.

In the spring of 1811, by advice of physicians, he undertook a journey on horseback to Saratoga Springs. He left home the 20th of May, stopping some days at Pittsfield and Andover. May 30, he crossed Connecticut River, and entered Vermont, where he tarried with friends till the 4th of June, and on the 5th, for the first time, entered the State of New York, and reached Saratoga the 6th. The family with whom he boarded were Baptists, and during the four weeks he remained there, he attended their meetings, and several times spoke to the people. He spent considerable of his time in the wilderness and in the burying-ground, often engaged in secret prayer, and under deep impressions relative to the future course which God designed he should pursue. The impressions were constantly increasing that the only way of duty marked out before him was to spend his days in laboring to save souls. Oft in the woods of Saratoga has he wept, till, sinking under the burden, he has returned to his boarding-house for repose.

On a Sabbath, while at Saratoga, he went to witness a baptism by a Baptist minister. During the prayer and the baptism, he was overwhelmed with a view of the baptism of Jesus by John, and was so impressed with the thought that he should be called to baptize hundreds himself, that it agitated his whole frame, and affected him more than tongue or pen can express.

On the 2d of July he left Saratoga, and in three days reached Woodstock, Vermont, and stopped at

the house of Deacon McKenzie, where he was received and treated kindly. The next day, he attended a meeting at the south part of the town, and heard a sermon by Elder Cobb. Neglecting to speak at that time greatly distressed him, and he was not relieved till, in secret, he formed the resolution to occupy his gift whenever it appeared proper, without special reference to his feelings. This gave him great comfort.

From Woodstock he rode to Tunbridge, where he remained several days, enjoying many precious seasons in public and private, when he came on to Andover, New Hampshire, and spent one week. On Friday he came as far as Gilmanton, and visited the family of John Wells, Esq. On the Sabbath, they went to the Shaker meeting in Canterbury in the morning, and in the afternoon to Elder Winthrop Young's. Here he enjoyed a sweet, refreshing season, and many rejoiced to hear his testimony. At the close he rode to Pittsfield, where he remained several days. The next Sabbath, and several days after, he spent at Epsom and Allenstown, which were among the happiest of his life. On the 31st day of July, 1811, he first saw Elder Jasper Hazen, and heard him preach at the house of Hon. Hall Burgin in Allenstown. His text was, "Return, O backsliding children, saith the Lord, for I am married unto you." The next day, August 1, he arrived at his father's in Kensington.

CHAPTER II.

COMMENCES PREACHING AS AN EXHORTER.

He now attended school for a short time, but with constant thoughts of the great work of preaching the gospel. Soon after this, Elder Peter Young gave him an invitation to journey with him a few days. Their first meeting was at Amesbury Mills, from whence they went to Daniel Tuxbury's and to Newton; then to Salisbury Point, and on to the house of Bradstreet Gilman, in New Market, and then to a general meeting at the Plains meeting-house. Here he met Elders J. Hazen, Jeremiah Bullock and his father, and others. From this meeting he returned home, having enjoyed much comfort in recommending Christ to the people.

The next week he set out on another excursion as an exhorter. At Seabrook, Elder Osborne, who was expected, failed coming, and he spoke, under a sense of duty, from Rom. viii. 6, with great freedom. After visiting Portsmouth, he went to Kittery and York, Berwick and Madbury, then to New Market and Nottingham. Through these journeys he was encouraged by Elder Young to improve his gift. Passing through Deerfield, he went to Allenstown, and spent the Sabbath. After meeting, in a place of solitary retirement, all his views and impressions in

relation to preaching the gospel rushed upon him, so as nearly to crush him to the earth. His bitter lamentations were poured out in tears and cries before God. When he returned to the house, sister Young said to him, "Have you been groaning your life out before the Lord." He then burst into sobs and tears, and when inquired of by another, "What is the matter?" he replied, "Nothing more than always is;" by which he meant that the impressions to give himself to preaching the gospel were continually upon him. They next went on through Concord to Hopkinton, to attend a general meeting. Here he first saw and heard Elder Abner Jones. Returning, they visited Allenstown and New Market. At New Market he passed through another of those awfully solemn scenes in secret, under a discovery of the wickedness of the world, the approaching judgment, and the solemn duty resting upon him to preach to them the gospel of salvation. This was the greatest distress that had ever seized his soul in view of the work before him. After thus spending a few more days, he returned to his father's, and again attended school; but with a heart so pressed with the work of preaching Christ, that but little knowledge could be acquired from books. The school closed at the end of December, and his feelings became more and more acute. At times, while sitting in meeting, he felt so drawn out for the conversion of sinners, in all parts of the land, that his heart would melt in tenderness, and his eyes flow with tears.

About the first of February, 1812, he made a short visit to Salisbury and Newton, which encouraged

his heart. After he returned, his deep concern for a world in ruin and sin greatly increased, and he sought to be alone. Like Joseph, he "went to his chamber to weep there." This was a solemn winter to him, such as he had never seen before. He knew that when he ventured forward, and spoke from the Scriptures as he was led, he felt more assistance and more comfort than in any other course; yet to come out before the world as a professed preacher of the gospel, from which there was no retreat, was the trying point. Life or death seemed to hang upon it. He scarcely ever spoke a word to any one on this subject, but felt, and wept, and prayed over it in secret. Thus he passed the winter in deep distress of mind, being undecided.

Towards spring he concluded to take a tour of a few weeks, and see what the Lord would do for him. At New Market he attended several meetings, and generally spoke from some passage of Scripture, leaving it with the people to call it what they pleased. On the Sabbath he for the first time opened his Bible and read a text, from which he spoke with great freedom. He again spoke from the Scriptures in the evening, and felt great satisfaction. During three weeks he pursued this course, and was generally happy and blessed when in meeting, because he then trusted in God and went forward; but when retired, doubts and trials found way to his mind, producing distress. When three weeks had passed, he attempted to speak at an evening meeting; but not feeling his usual liberty, he came to the conclusion that his mission was ended, and that he might return. The next

morning he set out for home, and felt a measure of satisfaction that God had stood by him, and also that he had accomplished all he had for him to do, at least for the present.

Soon after he returned home, the spring opened, and with it returned his former trials of mind. He wandered from wood to wood, and from field to field, often crying out, in tears and bitterness, "What shall I do?" He felt entirely alone; no human being was any company for him; every object looked as solemn as the grave; and he had apprehensions that he must spend his days in this way. This course of loneliness and grief had become habitual, and his soul rather clave to it from choice. Every pleasant thing he seemed disposed to avoid, and gave himself up to melancholy and lamentation. At this period of his life there was nothing that could in the least remove this gloom from his mind except his being engaged in public religious duties; and when these were over, all his wretchedness returned upon him like an armed man.

He at length concluded he ought to be improving his time in some way which should prepare him for something. He therefore once more commenced attending school, with the intention of studying English grammar. Application to study drove away his trials; but as soon as he was out of school, they all returned with their depressing power, and sunk his soul in gloom. Thus his time wore away till June, 1812. Towards the end of this month, he went with his father to attend a general meeting on the north road in Candia. Here he heard Elders Jones,

Farnum, Fernald, and others; but his own hopes and religious comforts had greatly diminished, and fears began to arise in his mind that God would forsake him and leave him a prey to the temptations of the world. This alarmed him, and led him to cry to God in secret that he would not forsake him. Still a dark cloud was spread around the throne, and his prayer was shut out. It was in the wilderness of Candia that he came to a final decision on two points: 1st, that if he did not give himself to the work of the ministry, he would be in danger of being forever forsaken of God; 2dly, that he would give himself to fasting and prayer, that he might know the will of God, and that so far as revealed to him he would do it, let it be what it might. This resolution never left him till he settled it in his mind once more to cut loose from home, and trust God for direction. The 22d day of July, 1812, he has always regarded as, on many accounts, the most important day of his life. He had asked his friends for a few articles of clothing, had procured a valise to put them in, and had saddled the horse his father always allowed him to ride when he chose, but had said nothing of his intentions to any one. His father, seeing all these preparations, became aware of his object, and, just before the parting moment, he kneeled, and committed his son to the protection of the Most High. Elijah then silently withdrew, mounted his horse, and left home and friends, resolved to die in the attempt to preach, rather than spend the remainder of life in the wretchedness that had surrounded him the most of the time for several months.

He proceeded to North Hampton, where, in family prayer, his soul was overwhelmed with a sense of the work before him. But, resolving to go forward, he proceeded to Portsmouth, New Hampshire, and then on to Kittery and York, Maine. He felt that he was going all alone into the wilderness, he knew not where. He remained in York and Kittery about two weeks, attending meetings nearly every day, and generally spoke from some scripture with freedom and peace of mind. But his hours of retirement were solemn, and often filled with groans and tears, from a sense of the greatness of the work, the sacrifice he was making, and his want of ability and qualification to go through with it. The rocks and ledges of the sea-shore remain the silent witnesses of these agonies of his soul. The Christian friends here were kind, and gave him a hearty welcome, which greatly encouraged him to go forward. It was at this time that he first saw, and heard the faithful testimony of Jane Stevens, who afterwards became the companion of Elder Mark Fernald.

From York he went to Kennebunk, where he spoke to the people, and enjoyed divine comfort. One circumstance occurred here which encouraged him. Just before this, a woman who was present dreamed that she was walking in a certain place, and was all over defiled, when a young man came to her and said, "Go, wash, and be clean." When she entered the meeting, she knew him as the same person she saw in her dream. She sat and wept during the meeting. While at Kennebunk he was free from trials, and had no lack of word or spirit, but felt as though he could have preached all his days.

He next went on to Limington, where all his former trials got the better of his resolutions, and threw him into great distress. But he would not return home at present. He took courage from the fact that, when he could get strength to go forward and preach to the people, he felt divine help, and shook off his trials. This was the only thing that supported him. While at Limington he fell in with Elder Fernald, and expressed great joy at meeting him; but he coolly replied that he did not know that he was *sorry* to see *him*. He meant no harm, but it was at a time the young man needed a friend, and this apparent indifference tried him much. Elder Bullock, Sen., encouraged him to go on, and was a blessing to the feeble and doubting youth at this time.

After spending two weeks or more in Limington, Standish, and Buxton, he went on to Baldwin. He spoke twice with a blessing, and saw some convicted of sin and in distress for their souls. He then went to Brownfield, a new town, almost a wilderness. He introduced himself at a log hut, without chimney, partition, or decent chair. After religious conversation and prayer, he retired to rest, where he could see out of doors in almost every direction. He tarried in this town and held meetings about a week, and saw both converts and anxious sinners. The loneliness of the place and the poverty of the people at times so presented the contrast between the past and present as to overpower his feelings. The logs in Brownfield woods were witnesses to his groans, and tears, and deep agony. But God helped him through all.

His next remove was to Effingham, New Hamp-

shire. He enjoyed peace while speaking to the people in Eaton. He then set out for the Notch of the White Mountains, intending to visit Vermont. Passing Conway, he followed up the Saco River to Bartlett, where he found Christian friends, and attended one meeting. The following day he passed through the far-famed Notch, and reached Bethlehem. Before arriving at Bethlehem, having rode twenty miles, seeing but two houses, and night coming on, he dismounted and prayed for direction. He soon met a woman in this wilderness who gave him the welcome intelligence that a settlement was at hand, and named a Christian family with whom he could lodge.

The day following, he crossed Connecticut River into Vermont, and proceeded towards Danville. Towards night he reached Danville meeting-house, where a general meeting was then in progress. Here he stopped and first formed acquaintance with two young men who had just commenced preaching, named Jabez King and Asa Foster. An exhortation he gave among these strangers soon procured him friends. Here he met with an accident which probably laid the foundation for those inward difficulties which so much affected his health in after life. He fell in the dark from a plank by which they went up to the door of Elder B. Palmer's house, then unfinished. The fall so injured his breast, that he with difficulty arose. He was in great distress through the night, and the next day he could but just move. He tarried several days at Peacham with a friend, till better, then went on to Corinth, and held several meetings at the house and in the neighborhood of a man named Wells.

He remained about six weeks in Corinth, Vershire, Topsham, Newbury, Bradford, and Tunbridge, in which places he preached generally twice and three times a day. Several were awakened and converted, and a number baptized in the time. These excessive labors wore him out, and he was compelled to take his bed. After a few days, he got able to mount his horse and ride a few miles. This family in Topsham, named Stevens, showed great kindness to a stranger. Weary and sick he rode on slowly, and by short stages, through Corinth and Tunbridge to Woodstock, where a general meeting was appointed. Here he found a large number of ministers, and felt disposed to keep silence in their presence. At this meeting he first saw Elders Frederic Plummer and Jonathan S. Thompson. Elders Elias Smith, William Blaisdell, Holt, Cobb, King, and Foster were there, and a numerous congregation.

It was now October, and he thought seriously of returning home. On Tuesday he left Woodstock alone, and bade farewell to Vermont. Attending one or two meetings by the way, he arrived at his father's on Saturday evening, to the joy of all the family. He had been absent nearly three months, and had endured much physical suffering, but much more in his mind. But he had the satisfaction to know that God had been with him, and his evidence that God designed him for the ministry had so preponderated that he determined to persevere.

He now visited and held meetings in the neighboring towns. By invitation he preached one evening on the South Hampton road. It being noised abroad

that Elijah Shaw was to preach, many came from motives of curiosity. When they came in and saw the lad, they said among themselves, "What, is that your preacher — that boy dressed in such a manner?" That evening, the sensible presence of God was felt, and a number were convicted, who, soon after, were brought to rejoice in Christ. The work spread considerably, and he labored in that region a portion of the time through the winter. In the last part of the winter he made a tour to Candia, Deerfield, Allenstown, and Epsom, preaching constantly, and generally with comfort and freedom to himself, and satisfaction to those who heard.

In the spring of 1813, the church in Kensington built their meeting-house, which was the first — except the one at Hampton Falls — built by the Christians in this section of country. When the converts who came out in the late revival wished to be baptized, he went to Plaistow, and engaged Elder John Harriman, who came and preached, and baptized them. About this time he made his first visit to Salem and Boston. The 1st of July, although sick, he preached in the forenoon of a Sabbath at the house of Mr. Woodman, in South Hampton. In the afternoon, he attended the funeral of a child of Moses Tuxbury, in Amesbury, and spoke from Job iii. 25: "The thing which I greatly feared is come upon me." This was the first funeral he ever attended.

The next day his sickness so increased that he reached home with difficulty. He took his bed, and for some weeks could not go out of doors. While confined, Elder Elias Smith preached in town, and

greatly to his disappointment, he could not go out to hear him; for, at that time, he thought more of him as a preacher than of any other man on earth. When able to leave the house, he labored some at haying till his health returned.

September 20, he left home with his father, on horseback, on a journey to Vermont; preached once at Pittsfield and twice at Andover, where he was greatly strengthened to point sinners to Christ; spoke several times in Tunbridge and Corinth; spent the Sabbath at the latter place; on his return, spoke several times at Andover; spent the Sabbath at Candia, preached five times, and returned home. These were rejoicing and strengthening seasons, both to himself and many others.

In the fall of 1813 he visited Chebacco (now Essex) and Cape Ann, and preached four Sabbaths and several evenings. Christians were low and sinners careless, but some blessing attended. He then thought that Cape Ann resembled Sodom more than any other place he had seen. At this time he formed an acquaintance with Elder John Rand, who then lived at Chebacco, and with Elder Epes Davis living at Annisquam.

On his return to Kensington, he found a reformation in progress, and a sister of his among the converts. He felt sensibly that he needed a deeper work in himself to enable him to labor effectually for the salvation of souls. Hitherto he had not seen so much fruit as he desired, and he was led to believe there was a nearness to God, and power of faith, which he did not possess. He believed it was attainable, and

was resolved to seek it with all his heart. His whole desire was for himself, and his constant prayer that he might be fully and completely baptized into the spirit and power of the gospel. While musing in one of his lonely walks, and saying, "Lord, what can I do to feel what I ought to feel, to fully prepare me for the work?" there was a soft whisper in his heart, thus: "You have but little to do; no struggles of yours can produce the blessing you desire; only give yourself fully up to God, wait on him, do all that he commands, and nothing more, and he will put you in the right state and place." His heart and voice at once replied, "Lord, this will I do."

He immediately felt a yielding, and strong faith filled his heart. On his way to an evening meeting, his faith continued unwavering; and while engaged in prayer, that evening, the heavens seemed to open, and divine power filled his soul. Under its influence, the whole congregation were affected so suddenly and powerfully as to cause an audible murmur of deep feeling to be heard in every part of it.

Soon after this, he, with several of the brethren, held an evening meeting at a private house in Salisbury, Massachusetts. While he was engaged in prayer for an unconverted young woman, she fell to the floor, and sought mercy of God till her soul was delivered. Another found peace in this meeting, and others still sought the Lord in vocal prayer.

On the 20th of February, 1814, he became satisfied, while in his lonely walk, that he should remain no longer in his native town. Salisbury, Amesbury, and South Hampton were before his mind, and strong

faith sprung up that God had in store a blessing for these towns. The next day he went to Salisbury, where the meeting he held in the evening was solemn and powerful. The same day the wife of brother Daniel Tuxbury was taken sick with fever, of which she died in a few days. By her request he remained with her, and received her dying charge to be faithful in the gospel. She had been a bright and shining light from her youth, and died in great peace.

His first meeting at Amesbury Mills was on the evening of March 1, at a private house. It was a time of great interest. The professors were aroused to pray for the people, and several impenitent sinners were awakened. He promised to be there again on Saturday evening of the same week. When he arrived, the house was crowded in all parts, and still the people were coming in all directions. All appeared solemn while he spoke to them, and others followed by their exhortations. When those who were anxious to obtain salvation were requested to arise in the congregation, eight or ten arose. This seemed to send a thrill of awful solemnity through the assembly. He then commenced speaking to them individually. Every one to whom he spoke broke out in tears and apparent distress, till they numbered near twenty. Several of these were converted during the week, and the work of reformation increased and spread in this village, at the Point, and at the Plains, till a large number were brought to rejoice in the salvation of God, and the people of God were zealously engaged.

While this work was going on, it was proposed by

some that he should be set apart to the work of the ministry, by ordination. When this was named to him, he shrunk at the idea. His youth, — being then but little over twenty years of age, — his want of ability and education, and, above all, the danger he felt, that in an evil time he might betray the cause he now had so much at heart, — these all seemed to combine to forbid his taking upon him the solemn responsibilities of an ordained minister; but when reasoned with upon all these points, and the additional facilities it would afford him to do good were pointed out, he finally gave his consent, provided the church in Kensington should be agreed in it, and it should take place in his native town. Elder John Rand, of Chebacco, went and consulted the church on the subject, and after finding them agreed, the dav was settled on, and the appointment went out.

CHAPTER III.

IS SET APART TO THE MINISTRY.—VISITS ANDOVER, N. H.

March 31, 1814, the people assembled at the meeting-house in Kensington, where a sermon was preached by Elder John Rand, from 2 Cor. iii. 6: "Who also hath made us able ministers of the New Testament." The congregation in and about the house was large. After the sermon, he related, at considerable length, his call to the work of preaching the gospel, and revealed, for the first time, many of the trials he had passed through. He was much affected, and nearly the whole assembly were in tears. After this, he was solemnly set apart to the work of the ministry by laying on of hands and prayer. This was one of the most memorable days of his life, which placed him beyond the possibility of retreating from the field with honor.

On the following Sabbath, April 3, 1814, he baptized, for the first time, in the Powow River, at the village of Amesbury Mills, Massachusetts. The first was Sally Payne, the second, Mrs. Edwards. He also baptized in Salisbury, April 6, one; April 7, five; April 8, two; April 11, three; April 12, one; at Kensington, April 14, two; at North Hampton, May 7, ten; at Salisbury, May 9, two; at South Hampton, May 8, six; at Kensington, May 19, five; at Salisbury, June 1, three; at Salisbury, June 14, one.

At this time he felt at liberty to leave this part of the country, having for some weeks been exercised to visit and labor in the interior of New Hampshire. On the 23d of June he left Salisbury, Massachusetts, and arrived at Andover, New Hampshire, on the 24th. He immediately found work to do, and engaged in it with all his heart. On a week day, soon after he arrived in Andover, he had an appointment at a barn, when he felt and expressed a desire that God would let him know *that day* whether he had work for him to do in that place. As he commenced speaking from the words, "I have a message from God unto thee," a powerful impression was made, and many cried out under a sense of their lost condition. From this time the work went gradually on, and this barn was the place of meeting, when the meeting-house was occupied, as no other place would hold the large congregations in attendance.

While the work of reformation was thus going on in Andover, by request he preached several times at Salisbury. A number of young people were deeply wrought upon, sought mercy publicly, and found peace in believing; but the ministers of the place raised great opposition. By request, he preached on a week day at a brother Simonds's, on the river road in Andover, and a rich blessing attended. Some of the inhabitants of Sanbornton being present, they invited him to come over and help them. The first meeting was at the house of Mr. Reuben Rundlet. It was a glorious season, and one soul was set at liberty. Deacon Taylor Clark, of Sanbornton, with some of his family, attended this meeting, who gave

him an invitation to hold a meeting at his house. From this meeting the way opened for others, and the work of reformation spread gloriously in that town, till a large number were converted and baptized. While returning from a short tour to the sea-coast, he for the first time called at the house of Deacon David Philbrick, in the east part of Sanbornton. A prayer he offered while there awakened his daughter Deborah. At a second visit she was happily converted, and at a third he baptized her at Union Bridge. She afterwards married Elder Stephen Coffin, and remained a faithful Christian till her death.

About this time he held an evening meeting at a private house in Andover. While he was engaged in prayer, the man of the house, who was not a Christian, fell to the floor, trembling like the king who saw the hand writing on the wall. After some time of apparently great distress, he arose, giving glory to God for the salvation and peace he had found.

A young woman in the neighborhood was taken with a fever, and sent for him to visit her. He found her in great distress of mind. He prayed with her, and had faith that God would appear for her. She continued to implore God's mercy till light and peace broke into her mind. She recovered. He afterwards baptized her, and she continued to walk in the fear of the Lord.

Being called to Northfield to baptize, he was invited to a part of the town called Bay Hill. He went, and saw several convicted and converted in that neighborhood, whom he baptized. Here he found his hands full of work, day and night; there being constant

revival interest in several towns. Thus passed away the summer of 1814.

In October of that year he visited Meredith, and met Elder Joseph Badger for the first time, and attended a Freewill Baptist quarterly meeting at Gilford, and the next Sabbath, being the last he expected to spend in this region, he preached at Andover. The friends there thought they ought to do something for him, as a partial remuneration for his services among them, or, rather, as a present; for pay for preaching was at that day thought abominable. A public collection was taken up on the Sabbath, which amounted to about eleven dollars. This abundance astonished him, and probably it astonished the people. He might well have been astonished, for, although he had now spent between two and three years travelling and preaching, he had no recollection to have received one cent till this time, except a quarter of a dollar given him by a friend the summer previous. When he was in Vermont, in 1812, a twenty-five cent piece was offered him, which he refused, as he had two or three dollars in his pocket, and wanted no more while that lasted. Indeed, at that period of his life he put no value upon money; and years afterwards, when starting on journeys of several hundreds of miles, if he had five dollars, he considered it enough. His father provided him a horse and equipage, and his stepmother provided him with homespun clothes, which he always considered good enough for a follower of Him who had not where to lay his head. Wherever he went, the friends were glad to feed him and his horse, and he had the art to make other expenses

small. In 1813, his father gave him a good watch, which cost twenty dollars; he never had any other, and this was still good and in his possession in 1850. In 1814, his father procured for him a light wagon. Till then he had always rode on horseback. He now felt really rich, and under renewed obligations to exert himself to his uttermost for the salvation of a lost world.

On the last day of October he held a meeting for conference at Andover, and several presented themselves for baptism; but as it was late, the baptism was deferred till the next morning, November 1. Early in the morning, he met the people on the shore of the pond, and baptized four, one male and three females. One of these was Lydia True, daughter of Deacon William True, of Andover, who afterwards became his wife. The same day he went to Northfield, and the next morning baptized two more, and proceeded to Gilmanton with Elder Moses Cheney, where they held an evening meeting and saw one converted. He now left the hill country, and returned to his father's on the 4th of November.

He visited the brethren and converts in the different towns, and baptized several, enjoying glorious seasons. At this time, and for years afterwards, he observed but one rule, which was, to meet all his engagements, if it was a possible thing, let the weather or travelling be what it might. This determined course of perseverance exposed him to all the hardships of a northern latitude, but it preserved him from the bad reputation of not fulfilling his engagements, and

cultivated an indomitable resolution, which he often found necessary in after life.

Being a little relieved from constant labor in reformations, he set about building him a sleigh for the winter, which occupied his spare time during several weeks. When this was accomplished, he again entered upon his usual course of travelling from town to town, holding meetings, and laboring for the conversion of sinners.

CHAPTER IV.

TRAVELS CONTINUED.

This winter, in company with Elder John Harriman, he visited Portsmouth, New Hampshire, and spent some weeks. There was a good prospect of revival, and several backsliders were reclaimed. At length some division appeared among the people, and he left the place at once, and returned home. He arose at two o'clock, and before day was on his way towards the hill country, and that night reached Northfield through drifted snow. From thence he visited Sanbornton and Andover.

In February, 1815, feeling inclined to go on still further, he took a brother, William True, of Andover, who had commenced preaching, and rode on to Hanover, on the Connecticut River, and appointed a meeting for the Sabbath. Sinners wept, and there was some prospect of reformation. Left an appointment for the next Sabbath, and went over the mountain. While returning in a storm, he took cold, which afflicted him for a long time. The next Sabbath the prospect of revival was still greater; but after a day or two they left, and returned to Andover. This he afterwards regretted as a wrong step, as the work ceased from that time. After holding a few meetings in the region about Sanbornton, he returned home the

middle of March. When he arrived home, he found his youngest sister, about eleven years of age, had experienced religion, and was a happy convert. All had now professed conversion, and one had died in great peace. Praised be the Lord for his wonderful works to the children of men!

He remained in this quarter, baptizing those who were converted, till June, when he started on a tour. He went to Brentwood, Sanbornton, Meredith, and Sandwich, where he attended the Freewill Baptist yearly meeting. The meeting was powerful, and sinners bowed to Christ, and prayed for mercy. The meeting continued till two o'clock in the morning. While he was singing in the morning of parting, an astonishing power was manifested, and one soul obtained relief. It was at this meeting that he first saw Elder John Colby and several other excellent men. Elder Frederic Plummer, from Philadelphia, was present.

When the meeting closed, he proceeded, in company with Elder Moses Cheney, to Campton, Rumney, and Haverhill, holding meetings in each place. June 16, he went on to Danville, Vermont, and attended a general meeting, where he met Elders E. Smith, F. Plummer, and many others. At this time brother John Capron was ordained to the work of the ministry. He returned with Elder Cheney to Haverhill, where they parted, and he rode to Hanover, and preached once, under a dense cloud of unbelief, from the words, "Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." The text exactly accorded with his

feelings. He now found himself about one hundred miles from home, with only twenty-five cents in his pocket. But by the sale of a few small books, he had all he needed. After preaching at several towns, he reached Deerfield on the 28th, where sinners cried for mercy, and some were delivered. He spent several days in Deerfield and Candia, and in every meeting the powerful work of reformation was manifest in the conviction and conversion of sinners.

The first part of July he went to the sea-shore, and, after visiting several towns, went to Nottingham and preached. Great solemnity prevailed, every unconverted person in the house arose for prayers, and all present appeared anxious to save their souls.

He spent the time from July till October in various towns in New Hampshire. In October he attended a Freewill Baptist quarterly meeting in Candia, and then rode to New Chester, (now Hill,) where, on the 23d of October, he baptized, and a rich blessing attended. In the evening he spoke from the text, "A dreadful sound is in his ears; in prosperity the destroyer shall come upon him." This month he attended a quarterly meeting at Springfield. Conversation with a young woman fastened conviction on her mind, which terminated in her conversion a few days after. November 2, at a meeting in Sanbornton, nearly every sinner in the house was in tears, and in the evening several bowed and sought mercy of God. The remainder of this month he spent in this part of the country, with considerable revival interest in all the towns, especially in Canterbury and Loudon,

where the work was the most powerful, and many precious souls were happily converted.

The first of December he returned to Kensington and the neighboring towns, where he labored till the 21st, when he took another tour to the interior, and travelled extensively till the 7th of February. In this time many souls were converted, particularly in Canterbury and Loudon. February 1, he attended the ordination of brother Benjamin Calley, of Sanbornton. Having no meeting-house in that quarter, it took place in a school-house in his own neighborhood. Elder William Blaisdell preached from "I am sure that when I come to you, I shall come in the fulness of the blessing of the gospel of Christ." This was a cold and trying winter; but the joy of seeing sinners converted in almost every town made him joyful in all his toils.

February 7, feeling free to leave this part of the country, he left Sanbornton about midnight, and made his way to his father's.

He spent the remainder of the winter after his return in the several towns in the vicinity, and in the borders of Maine, preaching constantly. In March he took a tour to Kittery, York, and Wells. The last of March he went to Farmington, to attend the ordination of brother John L. Peavey. Elder Elias Smith preached on the occasion, from Dan. xii. 3. It was a weeping season, and the setting apart of a young man to the ministry, in the midst of his numerous relations and neighbors, by whom he was highly respected, was a scene of thrilling interest, and produced

a deep impression. This ordination took place on the 28th of March, 1816, just two years after the subject of these memoirs was set apart. The fact of their being both young, and the remarkable devotion of this young man, produced a desire that he might accompany him on his western tour. Before parting, it was proposed to him. They agreed to meet at Sanbornton the first part of May, and then proceed on their journey. He then returned home, and made speedy preparations for the journey, visited several towns, took leave of friends, and set out the last of April. The first of May he met brother Peavey, according to appointment. Before leaving, he baptized two in Brentwood, on the 7th of April; and April 14, three in New Market; April 29, one in Loudon; May 4, two in Sanbornton; May 8, two in Andover.

CHAPTER V.

VISIT TO NEW YORK STATE.

Elder Shaw left Andover May 13, 1816, with brother Peavey and another brother, and lodged at Lebanon; on the 14th, crossed the Connecticut into Vermont, and put up at Woodstock; the 15th, went to Parkerstown, on the Green Mountains; the 16th, to Fort Ann, in the State of New York; the 17th, reached Saratoga Springs, and tarried over night. He was solemnly reminded of his deep exercises when at this place in 1811. Now he was engaged in the same work which then so heavily pressed down his soul to the earth. On Saturday, the 18th, they reached Ballston, and found brethren who welcomed them joyfully. On the Sabbath, they both preached at the Burnt Hills meeting-house, and joy seemed to be diffused among the brethren. At evening, Elder Jabez King came to see them, and expressed great joy at their arrival.

On the 21st, he was in a distressed and restless state, and spent much of the day in the woods, in tears, groans, and lamentations, in view of the perishing world around him, and of the great work before him. The evening meeting relieved him, and he went to his lodgings a happier man.

The 22d, he preached at a private house, and a

remarkable power came over him and the whole assembly, and a number of anxious sinners bowed the knee to be prayed for. The 23d, he held a meeting at Milton, and the 24th, at Galway. The 25th, Elder James S. Thompson met them there, and on the day following, they ordained brother Philip Sanford to the gospel ministry. The 28th, with brothers King and Sanford, went to Broadalbin, and preached to a multitude who were deeply affected. Two, with broken hearts, kneeled for prayers. Returned and preached in Galway. June 1, he was at Milton, and on Sabbath, at Burnt Hills. On the 5th, he baptized for the first time in this state. At Milton, he preached by request at the house of a Quaker. The people looked till their tears prevented their looking longer. At the close, he conversed with those who were deeply affected.

June 9, he preached in Providence, and the power of God was remarkably manifested. After preaching, he told the people that, if those who wished for prayers would rise, he should be glad. That moment they rose up like a cloud all over the house, while old and young said, "Pray for me; I am undone." It was an affecting scene. Previous to this meeting, he had arranged to go on to the west, and had sent appointments to Amsterdam and Charleston; but he now doubted whether he ought to leave Saratoga at present. He therefore concluded to go as far as Charleston, and return. He did so, and returned to Galway and Providence. Some whom he had left in anguish, he found happy in the love of Christ; while many others were in trouble.

On the 17th, he held a meeting in the place, and the overshadowing presence of God was there. Sinners bowed to the King of Glory, and two professed to find the pearl of great price. The next day, several others came into liberty. At a barn-floor meeting in Galway, a number converted within the week declared what God had done for them, while many wept as those left. Since the work commenced, the converts had averaged one a day. His meeting on the Sabbath, at Greenfield, being several miles farther than he had supposed, he preached, and immediately started, wishing the people salvation, and leaving them to dismiss the meeting when they pleased. Driving rapidly, he reached his meeting in tolerable season, and one was converted. On the 25th, he enjoyed a season of rejoicing with three more young converts.

Thus the work went on for several weeks, and quite a number found peace in believing, and were baptized. On the 1st day of July, he baptized seven at Providence; and, after baptizing once more, he concluded to go on westward. June 28, he had the pleasure of seeing brother William True, from Andover, New Hampshire, who arrived at Saratoga county, to accompany him on his journey to the west. Brother True was a young preacher, and a true yoke-fellow. His coming was the more acceptable, because the calls for laborers in this part of the country had taken brother Peavey away to Delaware county soon after he arrived here. It was at this time that he first saw Elder David Millard, who had just commenced preaching; and his labors having

been blessed in Delaware county, and a great and effectual door being opened there, brother Peavey went on to his assistance.

In July, he and brother True left Saratoga county, and made their way up the Mohawk valley, through Utica, Paris, Augusta, Westmoreland, and Vernon. Here they spent several days, holding meetings day and night, in school-houses, barns, and private dwellings; but being desirous to press farther west, they went on. Having seen a family who had friends in Cayuga county, they concluded to go as far as there, and then see what the Lord would do for them.

July 24, 1816, they arrived at the house of Younglove Munroe, in the west part of Brutus, Cayuga county. A meeting was appointed for the evening, and evidence was clear that a divine influence pervaded the meeting. The next meeting was much more powerful, and many went home deeply convicted. On the Sabbath, he remained here. This day he was so overpowered with a sense of the condition of the people, that, in the afternoon, his utterance was choked for a time, while almost the whole assembly were weeping around him. In the evening, it was apparent that the Lord had commenced a work in the place. On Monday, he visited from house to house, and found many determined to seek the Lord. In the evening meeting, divine power was revealed, and several bowed to Christ, and sought his mercy.

On Tuesday, July 30, he went to the east part of the town, and had but just entered the house, when the Presbyterian and Baptist ministers of the town

came in. They had heard of his arrival, and seeing him pass, they concluded to follow him, pitch battle, and, if possible, drive him away before he should get foothold. They made many inquiries, to which frank answers were given; and after applying to him the epithets which the Scriptures apply to deceivers, and treating him as a decent man ought to be ashamed to treat a stranger, they left him to preach the gospel to the people who were willing to hear. He preached here that evening to a solemn assembly, and returned to the west neighborhood. That evening, there was a great breaking away, and large numbers sought mercy upon their bended knees. One professed to find the peace of God that evening.

August 1, he wrote the following: "One month more is gone, and what I shall see before the close of another month, I know not. I am unwell — almost overcome with fatigue. I must use wisdom, and rest to-day. My soul can bless God; for though I am nearly four hundred miles from my home, among entire strangers, and though ministers, church members, blasphemers, and devils fight me, still the Lord is raising me up friends continually, and converting souls around me. In view of all these things, I will make this the place of my stay at present. These are the true signs, and every symptom is good." He was right in his calculation. The work went on, and he made this the place of his temporary and permanent abode for ten years.

August 2, he preached, at the house of a Methodist, to an attentive assembly. At the close, a Baptist minister, who was present, asked several questions

respecting his doctrine, and then told the people that good advice had been given, but he had no fellowship with the doctrine. This he did to prejudice the people. On the 6th of August he and his yoke-fellow, brother True, held their first meeting in Mentz. The people were melted into tears, while he gave them a sermon he thought to be about half Scripture language. For a long time he preached generally every day or evening, and in almost every place great revival interest was awakened, and sinners constantly sought and found the salvation of God.

On the evening of the 15th, at a meeting on the turnpike in Brutus, there were supposed to be three hundred in and around the house. Those who could not get in made seats without, and heard with the greatest silence and attention. But the minister and deacons had come out to examine the affair, and try their strength to put it down. When he closed, a Baptist minister arose, and, without condemning any thing he had said, went on to apply to him the various passages of Scripture which describe false teachers, and represented them as Satan's ministers. To this harangue he replied, and he said no more. Then a deacon arose in opposition, to whom he replied, and the meeting closed. This transaction made him many friends, and served greatly to open the way in all directions.

A Methodist society had existed for years in the neighborhood where he commenced preaching in Brutus, but they hailed the work then going on among them with joy, although Methodist preachers were not the instruments. When the circuit preacher came

round, on the 17th of August, he took them to task, and determined to separate the Methodists from the Christians, or break up the society. They would not submit, and he broke them up, retaining only five, whom he added to another society. Thus he completely cleared the ground for us. On the 25th of August Elder Shaw gave a sermon on the sentiments of the Christians, which had the effect to still the opposition. August 26, a Christian church was organized at this place, consisting of only eleven members. On the 8th of September he began to baptize. The first he baptized was brother Theodore Smith, an aged man, who had been a Methodist nearly thirty years, and with him five others. September 3, he baptized two; September 15, seven; and by the next spring he had baptized about fifty. September 10th his brother True left him to journey farther west, where he intended to join him shortly. On the 14th several others united with the new church, which continued to increase almost weekly. On the 22d he left on a tour to the west, and met brother True at Livonia. On the 27th they reached the Genesee River at Geneseo, forded the river, where the extensive flats looked more beautiful than any thing of the kind he had ever before seen. At Perry, ten miles farther on, they found brethren from Vermont, and put up at the house of Elder William True. On the next Sabbath morning he preached at a schoolhouse, and in the afternoon he stood upon the beach of Silver Lake and addressed the people. The occasion was this: A man was supposed to have been drowned in the lake a few days before, and it was

then expected his body was in the lake. His parents and his wife were present. After preaching in several neighborhoods, they left the place, went on through the woods, and went down the river to Pittsford, (now Henrietta.) After dark they found a *place* called a house, and requested to remain all night. The woman of the house probably gave them the best she had, which they could not eat, although they had eaten nothing since early in the morning. They went to a prayer-meeting in another shanty, and introduced themselves. This opened the way for meetings in the place, and the divine blessing followed.

At this time there were three framed houses in town, and the roads were generally either all mire or made of logs, without any covering. The soil was good, and in a few years it became one of the handsomest farming towns in the state. October 12, a general meeting commenced; many came forward for prayers, in great distress of mind, and several believers requested baptism. At the close of the meeting he baptized nine, after which he left for Cayuga county, where he arrived on the 17th. The following Sabbath he found the work was still progressing at Brutus and vicinity. He continued his labors daily from place to place till the end of the month.

October 29, he set off on his second tour west. In this journey he visited Pittsford, Murray, Sweden, and Ogden, where he baptized six, and left the work going on. November 7, he set off at three o'clock, A. M., for Brutus.

November 12, his true yoke-fellow, William True, left him to return to New Hampshire. They both

wept bitterly at parting, and he felt lonesome in the extreme. But as he believed God required it, he determined to labor on in this land of strangers alone through the winter. The work of reformation continued to progress, though in the midst of opposition. When several came forward at one time and related their experience, one man vented his rage at him in bitter language. He then took the opportunity to state to the whole congregation just what had been the treatment he had received from the Presbyterians and Baptists in every neighborhood since he came into the country. This they knew was truth, and it stilled the opposition.

The following letter, written about this time to Elias Smith, editor of the Herald of Gospel Liberty, published at Boston, will show the state of religious feeling among many of the people at this time: —

"BRUTUS, Cayuga Co., N. Y., Dec. 4, 1816.

"BELOVED BROTHER: —

"I received your letter, dated November 1, with the Heralds. The subscribers were much pleased with them, and my heart rejoiced greatly while reading of the general meetings and of the work of God in various parts. To hear at once of the wonderful work of God from Georgia, in the south, to the British dominions, in the east and north, was to me a feast of fat things, full of marrow, of wines on the lees, well refined.

"The work of the Lord is still going on in these parts, though not rapidly. Several, within one week, have been made free. Last Friday I baptized three, and expect to baptize more next Friday. As to opposition, we are like lambs in the midst of wolves.

Anciently the priests came upon the apostles, being grieved because they taught the people. So the priests and people are now. But my soul is firmly established in the cause of truth, so that none of these things move me.

"Last evening, in a large assembly, I described the Christ and church mentioned in the Scriptures, and the door into the church. At the close, a Calvinistic, close-communion Baptist told the converts not to mind what was said about the commands of God as being not essential. I desired him to tell the assembly what command I declared not essential. As he had no one to tell of, his folly was made manifest in the presence of the whole assembly.

"On the Holland Purchase are many brethren called Freewill Baptists, also many who disown all unscriptural names. About one month ago a conference was holden, that we might know the difference between them and us, and endeavor to come as near together as was right. On Saturday, November 2, ten elders and several brethren met at the house of Elder Bracket, in Sweden, Genesee county. We found a difference in some things; but all the elders, except two of those called Freewill Baptists, were free to unite as one people, disowning all unscriptural names and rules. We agreed on this: to meet and preach together in general and quarterly meetings; to make no difference between one and the other in respect to preaching, breaking bread, and baptizing; but for each one whom we believed God had called to preach, and who was scripturally ordained, to have full fellowship to preach and break bread to those who wished and needed it, and to baptize such as gave evidence of being believers, throughout the churches. This is a good step from where they were before, and I hope the next step will be into full union and liberty.

"We have reason to believe that the Lord will do great things in this country; but humble, spiritual, and very patient preachers are wanted. There is not one free preacher, that I know of, within sixty miles of this place, either east, west, north, or south.

"May the work of righteousness spread through all the earth.

"Yours, in the kingdom and patience of Jesus,

"ELIJAH SHAW, JR."

December 17, 1816, while riding to Aurelius, he wept as he rode, in view of his loneliness, and prayed for help to be sent. When he arrived he found Elder David Millard, from Saratoga county, and William Cummings, from New Hampshire. They labored together till the 24th, when he and brother Cummings set out on his third western tour, and preached in Bloomfield and Pittsford, and saw Elder Joseph Badger, who had recently arrived here from New Hampshire. At a meeting here it was thought that fifty were melted to tears while he spoke.

January 1, 1817, Elder Shaw was in Parma, and from thence proceeded to Sweden and Murray, from whence he went on to Hartland, and found Elder Joel Doubleday; preached in Royalton, where he first became acquainted with the family of Stephen Bugby and others, with whom he afterwards enjoyed many good seasons. Through Cambria and the town of the Tuscarora Indians he went towards the Niagara River, which he crossed at Lewiston into Upper Canada, and ascended the heights of Queenstown. This had been the bloody battle-field where many an American and Englishman had mingled their blood in the sanguinary struggle. That night he put up at a tavern

near the great cataract, and the next morning he walked through a thin snow to the brink of the fearful Niagara Falls, and gazed upon this astonishing wonder of nature from the Canada side of the river. January 15, passed on, over the battle-ground of Chippewa, towards Fort Erie. This day he met a Methodist preacher, who appeared friendly, and directed him to a Methodist family, where he was kindly received. Here he found another Methodist preacher, who was waiting for the ice to pass out of Lake Erie, so that he could cross the river. They attempted to cross, but could not, for the ice; therefore they returned and spent the night. The following day they crossed at Black Rock, and rode to Buffalo, where he dined with the Methodist preacher, and then went on his way. Crossing the Buffalo Creek, he took his course upon the beach of the lake. It was towards night, and three miles to the first house, and seven to the next. The snow fell fast, the wind blew a gale from the lake, the cold was intense, and he a stranger in a strange land, with the waste of waters on the right, and the howling wilderness on the left. All his past life came up before him, and he rode on with tears streaming down his cheeks, while he praised God aloud, with joyful hope of a land where trials would end. He lodged at an inn crowded with swearing and drinking beings.

At Eden, farther up the lake, he attended a Free-will Baptist quarterly meeting, where he was kindly received, and enjoyed a glorious season. At Willink he saw some former acquaintances from Corinth, Vermont. He preached at Middlebury, and the next

morning started at sunrise and rode till sunset, having only taken a bowl of bread and milk for the day. This brought him to Churchville, where he preached in the evening, and the next day went through the woods to Rochester and Pittsford. From Rochester to Churchville was the hunting-ground of the Indians, several of whom he saw that day, some with their venison on their backs, and stopped and talked with them in their native wilds. This region has long since become one of the most delightful farming countries in the world. Having preached at Pittsford, he went on eastward. At the tavern where he put up, the people seemed astonished when he told them he was nothing but a Christian, with no rule but the Bible. They had never seen such a one before. He prayed with them, exhorted the young people, and after he had paid his bill, the man returned it again, saying he felt that he had done wrong in taking it.

On the Sabbath, January 26, he preached at Brutus, having been absent nearly five weeks, rode on horseback about five hundred miles, and preached almost every day. The remainder of the winter he spent in the counties of Cayuga and Onondaga, preaching and travelling constantly, till the 10th of March, when he set out on horseback for Delaware county. He went by way of Plainfield, where he enjoyed the company of Elder Willet Stilman. He next proceeded to Otsego, where he met Elders Newman, Allen, Redington, Martin, Peavey, and Millard, in conference.

March 16, he went to a general meeting in Hartwick,

after which he travelled in Kortright, Roxbury, Delhi, and various other towns, preaching frequently on the Susquehanna and Delaware Rivers and their tributaries. After preaching at Elder Allen's at ten o'clock, he went on through Eaton and Nelson towards Cayuga, where he arrived the last of March.

The most of April, he was preparing to return to New Hampshire. He visited and preached in every place in that quarter, and bade them farewell. This was attended with many tears, while he considered what he had passed through in a strange land, and that the Lord had converted many souls, and raised him up friends in every place. Yet he must leave them, and again visit his friends at the east, and once more see the sheep and lambs he had left in the place of his nativity.

April 29, 1817, he left Cayuga county, and after preaching on the way at various places, he reached his father's in Kensington, New Hampshire, May 17. This was a joyful meeting, after a separation of nearly thirteen months, during which time he had been almost entirely among those he never saw before, and had travelled many hundreds of miles in strange lands. He had been compelled to face opposition in forms new to him; but God had given him complete victory, and let him witness a series of reformations almost continually from the time he left till he returned. But he had only come back on a visit for a few months, to return again in the fall of the same year. He felt very anxious for his fellow-laborer — William True — to return again to the west, as did brother True himself; but being

without a carriage, and not having a horse suitable, Elder Shaw proposed to let him have his horse and wagon, and take his horse, saddle, and bridle, which prepared brother True to take his wife, and return to the west in the summer of 1817. But as brother True was not ordained, it was proposed that he should receive ordination before leaving. Accordingly, the church concurred in this proposition, and the time was appointed for both William True and Nehemiah D. Sleeper to be ordained at Andover, New Hampshire. June 19, 1817, near two thousand people assembled at the place appointed, and these two young men were set apart, publicly, to the work of the gospel ministry.

The summer of 1817 he spent in constantly travelling and preaching from town to town, in New Hampshire and Massachusetts. He made one journey through Meredith, Centre Harbor, Tamworth, Wolfboro', Tuftonboro', and Moultonboro', and another through Allenstown, Pembroke, Concord, Hopkinton, Herkimer, Deering, and Warner.

July 20, brother William True bade farewell to his father's family, and set out for the State of New York. His health was poor, and had been for a year and a half; but few apprehended that in fifteen months from that time he would finish his work on earth; but such was the fact. Being now left behind for a few months, Elder Shaw improved the time, to the best of his ability, in warning every one, night and day, and in comforting the disciples through all the region of his former labors and travels in the east.

The 1st of October, he attended an elders' con-

ference in Portsmouth, New Hampshire. This conference was occasioned, in part, by the shock given the preachers by the turning away of Elder Elias Smith to Universalism, and laid the foundation for setting limits to the encroachments of this pernicious doctrine among us, by a more stringent discipline, and the organization of conferences.

From this conference he returned to his father's in Kensington, in company with Elder John Harriman. On the Sabbath following, (October 5,) they together met the people of that town. Of the meeting he made the following remarks in his journal: —

"But little was said till God began to speak by a powerful earthquake, which shook the earth violently. This suggested to me a subject, and I immediately arose, read the second chapter of Isaiah, from the tenth verse, and began to speak from it. Before the discourse was finished there was groaning and weeping, caused by the power of the Spirit of God. In the afternoon, brother Harriman preached, and many rejoiced. In the evening, at brother J. Fellows's we met a great company of the youth with whom I had been brought up, and I expected to see them no more. While sitting, I felt a message from God to them. I arose and spoke to them from these words: 'By grace are ye saved,' &c. The power of God was plainly felt through the assembly. O, what a love I bore them! I longed for their salvation, and would gladly have tarried longer with them; but duty called another way, so I bade them farewell."

This yearning of heart for the salvation of sinners is the secret of his success. This has been the secret

of the success of all the eminent ministers of Christ, whose labors have been crowned with the blessing of God. The apostle Paul could call his brethren to witness that, for the space of three years, he did not cease to warn every one, day and night, with tears. It was his heart's desire and prayer to God that Israel might be saved, and so strong was that desire, that he could wish himself accursed from Christ for them. It is the heart, filled with strong love and earnest desire, that is best enabled to move the hearts of sinners; and while the minister of Christ, in the bloom and vigor of life's morning, stood before his young friends, with a heart yearning with love, and longing for their salvation, declaring to them the grace of God that bringeth salvation, we may not wonder that the power of God was sensibly felt among them; and that, with such a heart, many were led by his ministration to cry out, "Men and brethren, what shall we do?"

October 7, he bade farewell to his father's family, to commence his journey westward. Here the pious family kneeled in prayer, and commended themselves mutually to God. The father, the mother, and four more besides himself, "prayed and wept abundantly." After this season of prayer, he sung the hymn, —

> "I hear the gospel's joyful sound;
> An organ I must be," —

and left them, not expecting to return till some time the next season, if ever. He made this long and tedious journey on horseback, which was very fatiguing. He went through Exeter, New Market, Pitts-

field, Gilmanton, Sanbornton, Northfield, New Chester, and Andover, preaching in most of these towns. These meetings were accompanied with many tears, and much tender feeling, as they were all parting seasons. This was especially the case at Sanbornton, where he preached three times on the Sabbath, October 12. In the evening, as he sung the hymn,

"At length has the sad parting season arrived," —

and passed around, shaking hands and taking leave of the people, there was a general sobbing and weeping. "This soon broke into exhortation, and a heavenly season followed."

CHAPTER VI.

ELDER SHAW AGAIN VISITS NEW YORK.

October 18, 1817, Elder Shaw left Andover to proceed on his way to the west. "This," says he, "was a strange day to me. Some of the time, I felt such a weight of the work of God on me and before me, that I mourned for a sinful world. At other times I had such a view of the goodness of God to me, that I praised him aloud, with tears of joy. And at some times a great sense of the necessity of living in the work of God rested heavily upon me; at other times such trials as almost sunk me below rising again."

At Hanover he stopped and preached on the Sabbath. "In the afternoon he felt strong to declare the counsel of God. Much smiling was seen, at first, to hear so strange a being; but they were constrained to pay for it in tears before the meeting ended, and that, too, with deep interest." Like the hearers of the Village Pastor, —

"Those who came to scoff remained to pray."

From Hanover, passing through Vermont by way of White River and Rutland, he came to Saratoga county. During all this journey, his mind appears to have been under peculiar trials, and yet often in an

unexpected manner did the smiling face of his God appear to disperse his trials and give joy to his heart. In his journal for October 24, on which day he reached Galway, New York, he says, —

"A trying day was this to me. Some of the time I groaned aloud, and almost sunk under the burden of my mind; but coming opposite a school-house, it suddenly rushed into my mind how I there once saw sinners weep, bow, and cry for mercy till they found deliverance. I immediately felt thankful to God, and began to praise him, while peace again filled my soul."

How often, when doubts, discouragements, and trials perplex the mind of the Christian, are they all driven away by the thought of some kindness and mercy which we have experienced at the hand of God!

"His love in times past
Forbids us to think
He'll leave us, at last,
In trouble to sink.
Each sweet Ebenezer
We have in review
Confirms his good pleasure
To bear us safe through."

After stopping a few days in Saratoga county, he proceeded to Cayuga county, and arrived at Brutus on the 6th of November. Here he found brother William True, and rejoiced to meet him, though he found him in poor health. At that time, however, they were not aware of his real condition.

He now resumed his labors in the field of his former success, and the blessing of God was renew-

edly poured down. New revival interest broke out, and many were converted to God. November 10, he went to Camillus, where he had never been before. An incident occurred here illustrating the importance of being instant in season and out of season. He says, —

" On my way to the meeting, I called at a house to inquire for the meeting. A man told me where it was. I then asked him if he loved the Lord. He said he thought he did, better than the Lord loved him ; ' for,' said he, ' it seems to me that, after I have served the devil so long, the Lord will not accept of his leavings.' I exhorted him to seek the Lord, and went on to the meeting. In a few weeks, the man, his wife, three of his sons, with two of their wives, experienced religion, and I baptized them. From that day his house has ever been a home to me. At this meeting," he continues, " I had an evidence that God would work in Camillus. The people were very earnest for more meetings; so I appointed one for the next day. In this meeting, the power of God was manifest. Almost the whole assembly bowed the knee to be prayed for. My faith began to increase."

From this time, he continued laboring in Camillus, at the house of brother William Cox, (the man above alluded to,) and in that neighborhood. The work of reformation appeared, and large numbers were converted and baptized during the winter. The reformation went on gloriously, both in Camillus and Brutus, until the number of the disciples had become large, and a powerful influence set in their favor.

At his first meeting in Camillus he felt a strong assurance that he should see the work of God in the place. At his second meeting, which was the next day, nearly the whole assembly bowed the knee to be prayed for, and his faith was increased. He left appointments here, and pursued his arduous and continued labors in other places.

November 11, he went seven miles to an evening appointment at Brutus, where he felt the liberating power of a holy God; saints and sinners felt it too. 12th, on the turnpike. 13th, at Treat's Settlement, where sinners mourned and saints rejoiced. 14th, at Macedonia, where he preached day and evening in different places. Here was a large attendance, much conviction, and the Lord stood by him in a remarkable manner. 16th, in the same town, the Lord was present, and sinners were convicted, and expressed their determination to seek the Lord. 18th, he attended a funeral at Brutus, and then rode to Camillus and preached at night.

During the last-mentioned visit to Camillus, he met some severe temptations. November 19, he was perplexed and tempted to unbelief, and was almost ready to conclude that he had been deceived respecting the reformation in Camillus; but his cry was to God continually. He longed to see sinners converted, for that he believed would strengthen his faith. The next day (November 20) he says, "I felt more to trust in God, do his will, and leave the event with him. In the meeting many bowed the knee for prayer. One obtained some comfort; another, as it were, saw men, as trees, walking. Well, thought I, if the

Lord does work here, I shall think the devil has done his worst by temptation to get me to leave the work and the place; but I will stand by a little longer. I had been praying that, if I had any thing to do here, I might have some place for head-quarters. This evening a friend invited me to make my home at his house as long as I remained here. Thus the Lord provides for me among strangers; and shall I not trust in Him who has always provided for me since I left my father's house to travel through the world and preach the gospel of Christ? Thus does the Lord hear prayer, deliver from trials, strengthen the faith, and make all needful provision for those who put their trust in him and serve him.

The result of his meetings in this place shows that those who labor "trusting in God, doing his will, and leaving the event with him," will not be suffered to labor in vain. At Camillus there was a glorious reformation, in which many were the happy sharers. His labors were also abundant and greatly blessed in other towns in the vicinity. Brutus, Marcellus, Camillus, and Mentz were especially the places of his labor. In connection with the events of this winter are many interesting circumstances, showing the character of the man and the trials which he endured.

From the meeting in Camillus, last alluded to, the work of reform went gloriously on. The power of conviction increased, and many found salvation. He describes it as "a strange work. They will be in distress, get up, talk and cry, find deliverance, and not know what it means. By and by the love of God flows into their souls; then they go on talking, rejoicing, and praying for others to come."

Once, while speaking, he says he "felt impressed to stop suddenly — did so, and was happy in it. One who had never spoken in meeting before immediately opened her mouth. She was soon made free, and remained so."

In common with others, he had his discouragements and his seasons of trial. November 29, the meeting was not so free and powerful as it had been, and he retired at night with a heavy heart, about concluding that, in a few days, he should leave the place. The next morning these words came into his mind, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xii. 1, 2.) In a moment all his fears were hushed; "and," says he, "I concluded to trust in the Lord and still go on. I also found that a part of my anxiety had been in my own strength, and therefore it made me unhappy. From that time I was sensible that I ought to stay and do the will of God, and leave the result with him. That day the King helped me."

In addition to the labor and other trials which he endured, he had to meet with the opposition of the sects around him. An instance of this he records as having occurred at Freeman's Street, December 9. "When I had done speaking, I invited Mr. P., the Presbyterian minister, to speak. He did so, in strong and bold opposition. I then answered him. He

spoke three times, and I three. I then prayed. This broke up the meeting, and perhaps destroyed the good that was there before. We then talked nearly an hour, and I told him what I thought of his conduct at that time and before. Such public controversies I dislike; but when one comes, I must not give up the ground, lest the cause be reproached."

This last remark is truly characteristic. He was no lover of controversy, and never would provoke it; but when drawn into it by opposition, he showed that he had an acquaintance with Scripture and a polemic talent which enabled him to acquit himself honorably to himself and his cause.

A few weeks later he experienced another trial and deliverance, of which he gives the following account: —

"December 25, talked much with brother William [True] concerning our singular situation and trying lot, like speckled birds, fought and opposed on every hand, in a land of strangers, far from our fathers' houses, where we might live comfortably, with hundreds of brethren and but little opposition. Leaving, in our train of meditation, the principal things, and looking on the dark side, led us almost to murmuring, and brought on my mind an awful and almost insupportable burden. On my way to my evening appointment I felt badly, and prayed heartily to God for deliverance. I felt determined, by his grace, that, if he would grant it, I would trust in him, and look in this way at these things no more. He did grant it; and that evening, though I was so unwell that I sat much of the time, I had a solemn season, and after that was not thus perplexed."

Another instance he records as occurring at Camillus village. Having a meeting in that place, "there were Presbyterians, Baptists, and Methodists present, to hear the strange man preach. In my discourse I asked, 'Did Christ from eternity possess all power in heaven and in earth?' and then answered, 'He did not.' A Methodist minister abruptly exclaimed, 'He did.' My next words were, 'All power is *given* me in heaven and in earth;' if *given*, of course there must have been a *time* when given; and if a time when given, he did not possess it from eternity, for there must have been a time before it was given. There were no more 'He dids' heard from him; and the meeting ended peaceably."

His incessant labors and frequent abstinence from food wore upon his system and greatly reduced his strength. A number of times he made the journey between Brutus and Camillus, a distance of ten miles, and other journeys of nearly equal length, in the morning, before taking any food. But notwithstanding the prostration of his strength, brought on in this manner, he did not cease his labors.

December 10, he says, "Preached in the afternoon at Camillus, but was so reduced, through much speaking and want of food, that I could speak but little; yet it was a solemn time. After meeting, rode one and a half miles, took some food, and rode one and a half more. That evening, sat in a window, with my feet in a chair, and had a heavenly season in preaching one hour and a half."

It was during this month (December) that he saw the Herald, in which Elias Smith declared

himself a Universalist, and gave what he called his reasons. "This," says his journal, "gave me strange feelings, and drew many tears from my eyes, thinking what that man had been, and, alas! to what he had fallen. But, I thank God, *Jesus yet lives!* But O, what a danger there is of us all! We fall unless we keep in the work of God. Lord, hold thou me up." And he was upheld; and through the varied changes which he met and experienced in life, many of which were deeply trying, his Savior was to him a "living Jesus."

January 1, 1818, he commenced the year with the following reflections: "Another year is past. How have I spent it? Many joys and many trials have been my portion, and a great share of the goodness of God has been allotted to me. I pray that, if I live another year, I may learn obedience by the things I have suffered in the last, both by my own missteps, and for the cause of Christ."

January 9, Elder William True, who had been his yoke-fellow in the gospel in that vicinity, left to visit his friends in New Hampshire, and he was more alone than before; but he pursued his work.

On the evening of that day, he was at a house in Brutus, and being very unwell, he lay the most of the evening by the fire. While lying there, he began to pray. His prayer, being overheard, wrought with powerful conviction on the mind of the lady of the house. When it became known to her husband, it had a similar effect on him. A few days after, (January 14,) as the evening meeting approached, he felt a strong assurance that the Spirit and power of God would be present. He says, "I set out for meeting alone,

and told the others to come right on; for, said I, 'the Lord God Almighty is there now.' This was proved true before nine o'clock. O, what a solemn feeling was there! Some said they never knew so much weeping in a meeting before. The man and his wife, at whose house I prayed, bowed the knee with others. They went home in great distress, and the next morning were found praising God, and happy in his love."

About the 1st of February, Elder David Millard came into that county, and became a fellow-laborer with him, and the work of grace still went onward. About this time, a powerful revival commenced in Mentz, to which a portion of his labors was devoted.

February 3, a violent cold, contracted by facing a severe snow storm, suspended his labors for a few days, until he partially recovered from its effects.

February 8, he preached in Brutus. "God strengthened me," says he, "body and mind. Some of the wickedest of the people were shaken. In the evening the solemn power of God's Spirit moved through the assembly. Converts began to call on their friends and associates, without regarding the forms of the world; and sinners wept bitterly, and begged for prayers. The next evening a few came together, without appointment, and before they parted, five found deliverance. The next evening after that, all hands were at meeting at Mentz, and a heavenly season it was while they praised the Lord."

Most of the time during the winter he spent travelling and preaching in Camillus, Brutus, Aurelius, and the neighboring towns, in company with his beloved fellow-laborer, William True.

CHAPTER VII.

PROCEEDS TO ANDOVER, N. H.—IS MARRIED.—RETURNS TO LABOR IN NEW YORK STATE.

In February, brother True became unable to preach, on account of poor health, and Elder Shaw continued his labors alone until the last of May, when he started for New England with brother True, who was now too much reduced in health to admit of his supporting any further the hardships of the travelling minister. The 1st of June they reached Andover, New Hampshire. He spent about two weeks there, preaching on the Sabbath at East Andover, and then went to his father's at Kensington, where he spent most of the time until July, preaching there and in the vicinity. He then returned to Andover, and on the 16th, was united in marriage with Lydia True, daughter of Deacon William True, and sister to Elder William True, Jr.

He stopped in Andover over the Sabbath, and the following week returned with his wife to Kensington, and visited with her his friends there and in the towns around, preaching at Portsmouth, Amesbury, Rye, and other places, wherever the interests of the cause seemed to demand his help. The last of August, he bade farewell to his friends, and left them to return to Andover, previous to going west, where he

was to find a new home with her who was now to be the companion of his toils.

September 8, they commenced their journey from Andover. On the 10th, they crossed the Connecticut River in a boat, to Weathersfield, Vermont. In a letter, written September 28, to his friends at Andover, he said, "When we had set our feet on the west bank, and turned our eyes to look once more at our native state, we said, 'Farewell, New Hampshire;' and with a heavy heart, and tears freely flowing, we went up the western bank." The 11th, they crossed the Green Mountains, and stopped at Clarendon. The 12th, went to Kingsbury; next morning, crossed the North River at Glen's Falls, and went to Saratoga Springs; stopped at the Springs till Monday, then went to Providence; at brother Chase's had a meeting, and the next day, went to brother Capron's in Broadalbin. The 17th, reached the Mohawk River; 20th, went as far as Paris. The weather during this time was rainy, and travelling bad; but he says, "We were contented." The 23d, they reached Chickering Creek. Met Elder Badger there, on his way to a general meeting at Hartwick. On the 24th, they reached Camillus, "thankful," he says, "to find ourselves among those whose hearts were open to receive us." The 26th, he attended the monthly meeting at Camillus, of which he says, "It was a joyful season — a blessed, spiritual time, and many of the disciples were much stronger than when I left them." The 27th, (Sunday,) he preached in a barn at Camillus, to a large congregation, who came from all parts, and the good spirit ran freely. Many mourned, and

others rejoiced to hear the sound of the gospel again. Many of the brethren were alive to declare their Savior. The 29th, he went to Brutus. At this place, he made it his home for the eight years following, preaching to the churches in Brutus, Scipio, Sempronius, and Aurelius, and travelling far and near, wherever his labors were needed, without regard to his own or any interest but that of the cause of Christ. In a letter written to his friends in New Hampshire, the following spring, he says, "I never felt more the necessity of living to God, and weeping for the people, than I now do. Christ's cause is my all; in him I find a strong deliverer in the day of trouble."

October 31, he received news that Elder William True departed from earth on the 11th. This intelligence caused him and his companion much grief. They found it hard to believe the beloved brother was in the grave, though they knew he was rapidly approaching it when they left New England. But they had before weighed and solemnly considered the matter, and now gave it up to God. The following obituary, written at his request by Elder O. E. Morrill, was published in the Christian Herald: —

"Died, at Andover, New Hampshire, on the 11th instant, Elder William True, aged twenty-five years, six months, and twenty-three days. At the age of sixteen, he made an open profession of the religion of Jesus, and for about three years previous to his decease, after a long and deep struggle, and many lonesome days and gloomy nights, spent in prayer and tears, he gave himself up to the work of an evangelist, and went forth to preach the gospel and sound

the glad tidings of salvation to a dying world; and it is but justice to his memory to say, that his labors in his Master's vineyard have been blessed to the conversion of many souls. In the month of June, 1817, he was ordained or set apart, in that town, to the work whereunto God had called him. He grew in favor with God and men, and was the means of turning many of the sinful family of mankind from darkness to light, and from the power of Satan unto God.

"In July, 1817, he removed to Brutus, New York, where such was the anxiety enkindled in his soul by the guilty indifference and coldness of sinners, such the zeal he felt for the welfare of his fellow-mortals, that he labored day and night, with unexampled and unabated ardor, to bring them into the way of light and salvation. His great exertion in this work of Christian benevolence destroyed his constitution. Disease fixed itself upon his lungs, and terminated in his death. He preached his last discourse towards the close of the month of April last, and in June following, perceiving the rapid approach of death, he returned to his father's house in Andover. He expressed much anxiety, until within a few days of his death, to be restored to health, that he might continue to publish salvation to dying men. But when he discovered that all hopes of recovery were vain, he made choice of Elder Peter Clark, of Gilmanton, New Hampshire, to preach at his funeral, from 2 Tim. iv. 7, 8 — then sweetly composed his mind in God, and expressed a longing desire to depart and be with Christ, *which is far better.* He has left a wife and one child, and other relatives and friends to mourn what is to them a grievous loss, but to him eternal gain.

"His funeral was attended at the meeting-house, where Elder Clark spoke from the words selected for the occasion by the deceased. Many will perhaps

read this, who have heard the voice of brother True; but, alas, he is gone! They will hear it no more. His voice is hushed — his body is in the cold grave — his spirit has gone to God who gave it. May we all prepare in health for sickness, in life for death, that we may at last join around the throne, to celebrate the praises of God and the Lamb forever.

"*October*, 1818."

Extract of a letter to the editor of the Christian Herald, dated

"Brutus, Cayuga Co., N. Y., Jan. 18, 1819.

"Amid all the clamor which has existed, the brethren generally stand firm. Some have, of late, experienced religion. In Scipio the prospect is good. Many have been brought out of darkness into God's marvellous light. In the village of Aurora many have joined the Presbyterians. A few weeks ago I was there, and baptized in that village. The scene was solemn and glorious. I baptized there again yesterday morning, and preached in the town both in the daytime and evening. In Scipio the attention of the people is good. Many are in great trouble, while viewing their undone situation, while their request is that the saints should pray for them. The door in these parts is open and great. There are a number of churches in Scipio — one has lately been gathered. There are many longing to hear the word of God. I am, as it were, alone; but I believe the Lord has cast my lot here, and hope he will send more help. I have been glad to hear of the work of God in New Hampshire. I pray God to spread it through the world. E. Shaw, Jr."

He still continued his labors in these places, and his meetings were well attended. At Brutus the school-house being too small to convene the people,

they usually met in the woods, during the summer. June 19, he went to a general meeting, held at Le Roy, Genesee county. Here he preached a sermon from Heb. xi. 2: "For by it the elders obtained a good report." Here *faith*, the *elders*, and the *report* were described in an animated manner, and the saints present seemed to feel the necessity of obtaining a good and established reputation as Christians in this world by faith and good works, that they might shine as the brightness of the firmament, forever and ever. In the afternoon of the next day he gave a short, closing discourse, which ended an harmonious, effectual, and satisfactory meeting. Of this meeting, in writing to his friends in New Hampshire, he says, "We had a good journey to the west, saw many of the disciples, and, through Christ, shot the arrows to the hearts of sinners, who departed wounded, while wanderers returned confessing."

In August of this year, he was again called to mourn, with his afflicted wife, the loss of a sister much beloved, who had gone to join brother William in a better world. By a letter written to the sorrowing parents soon after, we see the promises of God were still their consolation. He there says, "O, would we were with you! How comforting and satisfying it would be to us, and doubtless it would be to you; but this we are deprived of. Our souls have often been thankful that God gave us a sight of what was coming upon you, and that we discharged our duty before we left you. And O, it appears we ought to be more thankful than ever now, that sister Hannah began then to praise Christ, who, we believe, was

her friend in death, and with whom she will sing in immortal glory. We have reason to rejoice in the midst of our sorrow. The Lord reigns. Let the earth rejoice, and let the people tremble. Though God has taken a son, near and dear to you, and now a daughter greatly beloved, yet we believe it better with them than to be here. They are through the trials of this life, and we have a hope that we shall ere long shine with them in eternal glory."

October 2, he attended the New York yearly meeting at Brutus. The meeting was commenced by songs of praise and prayer to God, succeeded by some exhortations, after which a discourse was delivered by Elder John Cheney, of Ohio, from 2 Tim. ii. 15: "Study to show thyself approved unto God." In the afternoon Elder James Wilson preached from Acts xi. 2, 3. Next, Elder John Ross spoke from Eph. iii. 8. The next day they met in a grove. Elder Jabez King spoke from John iv. 10, and Elder Joseph Badger from Heb. iii. 3, 4. This was followed by preaching from brother William Gilmore, of Ohio, from Judges iii. 20. The last discourse was delivered by Jonathan S. Thompson, from 1 Cor. ix. 16.

Through all the public meetings, the greatest harmony was manifested. All appeared to stand in their lot. When one spoke, all appeared united in staying up his hands. The disciples were comforted, and many felt conviction not to be forgotten. Finally, it is believed the meeting was very profitable, and much to the glory of God.

CHAPTER VIII.

JOINS THE CONFERENCE.—CONTINUES PREACHING.

At the conference of elders and brethren of this meeting, Elder Shaw, with twelve others, was examined and received. April 30, 1820, he assisted in the public ordination of Maxen Mosher, at Galway, Saratoga county. The last of June, 1820, he left the west to visit New England, where he was joyfully received by his friends. Most of the time, the following three months, he spent travelling and preaching in New Hampshire and Massachusetts, and his labors were crowned with success; and here, as at the west, he found it pleasant and profitable to do the work of his Master. On the 13th of September he started again for his home, and reached there the last day of the same month. Of his journey home he writes, "We had many good meetings on the way, and blessed seasons with the brethren. We found our friends glad to see us. It is rather a low time here, yet some of the brethren are striving for the heavenly kingdom. Since my return, there has been quite a stir with a number, which we hope will increase. Some appear to be under solemn conviction; but O, the indifference of professors is an awful hinderance."

November 11, he attended a monthly meeting with

Elder Obadiah E. Morrill, at Camillus, which he spoke of as being the best time he had after his return from New England. "Since I returned," he writes to his friends, "I have felt my soul engaged, a part of the time, in the work of God, and long for a revival; and sometimes I am pressed down with cares, occasioned by my absence last summer; but the things of God are my delight. How swiftly time flies! This day it is two years and one month since you saw brother William breathe his last. Let us keep it in remembrance, and prepare to follow."

March 29, 1821, he writes thus to his wife's parents in New Hampshire: "Since the commencement of this year, we have had the glory of God revealed in power among us. The most general and convincing work of God has gone through this part of the country that I ever witnessed, and by far the greatest. Every society, about every neighborhood, and almost every family in this town (Brutus) have shared a part. It has not been uncommon for from forty to fifty to speak in one meeting. The work still goes on powerfully in other places all around us. The number who have professed to be converted it is impossible to ascertain at present. A very large number have joined the various denominations. I have baptized more or less every Sabbath, and expect to baptize next Sabbath. My soul has felt well, I assure you. You know it is what I love."

His deep interest in the cause of Christ, and his zeal to do his work, led him to rejoice in the midst of affliction, although he was obliged to partake often of its bitter cup. Again he was called to mourn, with

his companion, the loss of a much-loved sister, who departed from earth about this time. In all sorrow he found comfort, and was ever ready to impart words of consolation to others. To her parents he writes thus: "'Tis *just*, though former wounds made by the arrows of death are opened afresh thereby. In the midst of all this, two things comfort us: God has done it; she was prepared, lived faithful, and died happy. Be comforted, dear parents; though you see your children cut off before your eyes, Jesus lives, and the end of sorrow is at hand, if faithful. Let us consider all as uncertain here, even our dearest enjoyments; but heavenly treasures and a heavenly friend are substantial and eternal."

Extract of a letter to the editor of the Christian Herald, dated

"CAMILLUS, N. Y., April 14, 1821.

"DEAR BROTHER:—

"I read an extract in the last Herald, stating that the work of God was spreading in Brutus. This is true. Such an extensive and powerful work I never saw before. It commenced last December, and rapidly spread into every society and through almost every district, street, and corner of the town. Meetings were holden every evening in various parts of the town, and frequently it was found impossible to meet in any one house, and it became necessary to divide the meetings. It was common for forty or fifty to speak in a meeting. It seemed in the meetings as if a sweeping wind was moving the whole congregations. All was solemn as the house of death. Sometimes from ten to about twenty professed to be converted in a meeting. All denominations appeared united for a time. Old and young have been sub-

jects of the work; in many instances it has been very powerful. But few families in town have escaped the blessed work. It has spread into other towns, and still increases gloriously. In Camillus it is going on with speed. Elder Obadiah E. Morrill is there, laboring with great success. In the towns of Mentz, Aurelius, Cato, Marcellus, and in the villages of Elbridge and Auburn the solemn work of the powerful Spirit of a holy God has spread and is now gloriously spreading. The number of souls who have shared in this work I have not been able to ascertain; but I have baptized every Sabbath for six weeks, and some of the time eleven or twelve in a day. About sixty have united with us, and others are coming forward every few days; but none have joined the people called *Christians* except in the midst of opposition; they are therefore firm and faithful. In Scipio the Lord has revived his work, and converted many souls since I informed you before. I expect in a short time to be able to give you a particular account of the work in these regions, which I shall do as soon as possible. I am greatly rejoiced to hear of the prosperity of Zion in the east, and hope the converts will soon be counted by thousands, instead of tens and hundreds. E. Shaw, Jr."

About the middle of June of this year, he attended a general meeting one hundred miles west of Brutus, in Genesee county, in company with Elder Obadiah E. Morrill. In a letter to his New Hampshire friends, dated the 11th, he says, "We have had glorious times, but they are passing away in part. When brother William True and I came here, we were single-handed; now the church in this town (Brutus) numbers a hundred members, and in Camillus and Scipio nearly a hundred more. Brother

Obadiah has been, and still is, very useful, and greatly beloved by the brethren. I believe God sent him to be a fellow-laborer with me, having taken from me brother William. We are watched and opposed by some upon all sides; the great bone of contention and bulwark of opposition is, whether Jesus Christ be the Father or the Son only. If we believe what the eunuch did, and nothing more, we are shut out from the fellowship of many; but none of these things move us. Had it not been the Lord who was on our side, our enemies would have swallowed us up quickly; but Israel increases under oppression."

Extract of a letter to the editor of the Christian Herald, dated

"BRUTUS, Cayuga Co., N. Y., June 19, 1821.

"Since I last wrote, the good work in this region has progressed considerably, but not with that rapidity it did before. Many of the brethren feel strong and interested in the cause of our glorious Lord, and the prospect is still encouraging in different places. The cry for laborers is great, and we have but few to go at the numerous calls, 'Come over and help us.' At present, Elder William Gilmore is laboring in Scipio, and the signs indicate rain at hand. Elder Morrill is in Camillus and its vicinity, where the field is large and the work prosperous through his instrumentality. He finds the open door so great and effectual, and the adversaries so many, that he does not intend to visit New Hampshire sooner than October. The number who have professed faith in Christ within six months is exceeding great. In the revival with which God has blessed us, about six hundred have united with the different churches, principally in Brutus and Camillus. About one hundred have been added to the Christian breth-

ren. O that all may, with purpose of heart, cleave to the Lord, till we see as we are seen, and know as we are known! E. Shaw, Jr."

January 10, 1822, he writes thus to his friends at the east: "Some of the people are engaged in the work of God, while others are cold; however, it is as good a time as we could expect, after such a great stir as we had last winter. I am now about seventeen miles from home, at Sempronius. We had a blessed meeting last evening. Never did we feel more resolved to press on than now, though we have some encumbrances. O that we all may trust in God to the end, and be saved!"

The spring following, hearing his wife's father was very low with consumption, he left home the last of May, with his wife and two children, to go to New Hampshire. They reached her father's house the first of June, and found Deacon True much reduced in health, but still able to walk out. He spent his time while there in helping upon the farm, and preaching, from time to time, in the towns around.

June 12, 13, and 14, he attended a general meeting and conference at Loudon, New Hampshire. In the afternoon of the 12th, he preached from Acts iv. 11, 12, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

On Saturday and Lord's day following, he attended a general meeting at Boscawen, and there preached again.

On the 21st, in company with several other elders, he met the brethren from New Chester and Danbury at Danbury, and as there were a number who had been baptized, and were united, and had a desire to be considered a church of God, he assisted in organizing them into a church.

He afterwards made a short visit with his father's family at Kensington, and returned again to Andover, as his father-in-law's failing health required he should be with him. But the stay of this dearly beloved father in Israel was short; yet he was happy, and his son-in-law observed that he learnt more of the value of religion by hearing his father True talk upon his death bed, than he ever did in the same time before. Although nature failed, the soul of the suffering man rejoiced, and on the 11th of August he fell asleep in Jesus. His funeral was attended by a large concourse of people, to whom Elder Shaw, by the request of the deceased, delivered a solemn discourse from Rev. xiv. 13, "Blessed are the dead which die in the Lord."

The Christian cause at the west required his labors, and the last of August he commenced his homeward journey, and by silently parting with his afflicted friends, he hoped to mitigate their grief. He tarried at Saratoga Springs, Ballston, and Greenville, preaching as opportunities presented themselves or the need of the people required.

September 5, 6, and 7, he attended the general annual Christian conference at Greenville, Greene county, New York, where he preached a sermon, which was said to have been the moving cause of a reformation which followed.

Sunday, the 8th, a meeting was held in a grove, which had been made convenient for the purpose; and at its commencement he delivered a discourse. It was judged there were four thousand people present at this meeting.

November 9, he writes as follows to his friends: "After leaving Greenville, we reached home, one hundred and sixty miles, in about four days, found all well as we expected, and all appeared glad to see us. When we arrived within half a dozen miles of home, the little children would hop up and clap their hands for joy, when they saw us coming, and we were as glad as they. As to religion, it is not a very low time, nor the most engaged that ever has been; but the power of godliness was never better. This is the only thing which can support you in your lonely situation. As to myself, I feel strong and persevering. Many of the brethren are like Mount Zion; but we are experiencing what often follows reformation labors. Nothing was done while I was gone, as they expected me back sooner; therefore we have a whole summer's work to do this fall. But the living are united and persevering. O, keep Christ among and in you, and pray for us. How fading is this world! how short our lives! how long eternity! how important a constant readiness to enter that untried world!"

June 21, 1823, about thirty preachers and a large number of brethren assembled at Stafford, Genesee county, for a general meeting. Elder Shaw was present at this meeting, and in the afternoon of the 22d he preached from Rom. xv. 29, "And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." This meeting

was also held in a grove. The numerous congregation was very attentive, the sermons were powerful, and strong indications were given that good would result from it. Many left the ground rejoicing, while others mourned that they had no part or lot in this matter.

October 1, he again left home to spend a few weeks visiting the churches in the western part of the state. Passing through Victor and Brighton, where he visited old friends, to Rochester, he preached in the evening to an attentive assembly. On the 3d he proceeded to Ogden, where a general meeting was appointed. Here he met Elder Gilman and the brethren with great joy, and was cheered by the presence of Elders J. Gates, O. True, and R. Crocker. He preached on the afternoon of the 4th, and again on the 5th, and the same evening went about two miles north to visit and encourage the New Hampshire emigrants, and preached to a large and solemn assembly. On the 6th he again started westward. Passing through Shelby, he visited brother J. Brown's family, and in the evening spoke to a few friends who came in. Proceeding to Royalton on the 8th, he met at the meeting-house in the evening a large assembly, who had collected to hear the man who had preached to them nearly seven years before, and who was still remembered. A severe storm on the 9th preventing him from visiting his friends in Lockport, as he previously intended to do, he set out on his return to fulfil the appointment he had left.

It was his custom to take such journeys as these very frequently, and he was always ready to go wherever the interest of the cause seemed to require the

preaching of the gospel he loved better than all things else. As he preached constantly, and wrote but little, we have but few accounts of these journeys to which we can refer for particulars. His interest in the good work never failed; his soul was early in life entirely given up to it, and he never suffered himself to look back. In a letter to his New England friends, dated at Royalton, Niagara county, October 9 of this year, he says, "For myself, I think I can say I have not felt the work of God so near for a long time as I have of late. *I wish to spend and be spent in his cause.* God has shown me too much for me ever to be content with a dry form; God abhors it. It is life, life, eternal life, that we want. But, O, the great lack there is in general! How little of the real religion of Christ! It is lamentable; but Jesus lives."

January 22, 1824, he writes thus: "As to religion here, I can send you nothing very favorable. It is a very low time with all denominations, but we have some strong and firm brethren. We had a good monthly meeting last Saturday, and a sweet communion season on the Sabbath. I attend four different monthly meetings — one each week — and preach to them on the Sabbath, Elder Morrill being gone. The Lord does not raise up preachers in this place as he does elsewhere; and till he does, I hope none will go away."

June 25, he attended a meeting of the New York general conference, where he preached the ordination sermon of brother Samuel Silsby, from 2 Cor. iii. 6, "Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

CHAPTER IX.

VISITS HIS FATHER.—RETURNS TO THE WEST.

The fall following, hearing his father was in poor health, and wished him to come and see him, Elder Shaw took his family and went to New Hampshire. He spent the winter in travelling and preaching in different parts of New England, and in May, 1825, returned again to the west.

June 25, 1825, he attended a yearly meeting at Byron, Genesee county. This meeting, as was the custom then, there being few meeting-houses, and the school-houses too small to accommodate the multitudes who flocked to hear the gospel, was held in a pleasant grove, where a commodious stand was erected for the preachers, and seats prepared in sufficient number to accommodate two thousand people. Several sermons were preached that day. The doctrine of the gospel fell like rain, refreshing the hearts of saints present, several of whom, in turn, delivered their testimonies in spirit and in power. On the Sabbath the meeting convened at the same place. It was judged there were between two and three thousand persons present. Four sermons were preached by Elders Farley, Millard, Morrill, and Badger, and the meeting closed by remarks and a solemn exhortation from Elder Shaw. Many wept, while others rejoiced and praised God aloud.

At a meeting of the members of the New York Western Annual Christian Conference, held in Byron at this time, a committee was chosen to devise the best plan for the organization of an evangelizing ministry, who recommended to the conference to appoint five elders "to travel as much as possible among the churches the present year, whose duty should be to counsel the churches and recommend the appointment of stewards, and the organization of funds in each church for the establishment and support of an itinerant minister." The conference accordingly agreed that Elder Shaw, with four others, be appointed to travel during the year ensuing. At this conference the following young men were received and approbated as preachers of the everlasting gospel: Joseph Marsh, Joseph G. Anderson, Jesse Church, Joseph Blackmarr, Asa Chapin, and Theophilus Crocker, Jr. Elder Shaw presented them letters of recommendation, accompanied with a solemn and affecting address. He reminded them of the important work which lay before them, and briefly stated its outlines. He told them of the confidence their brethren reposed in them, and solemnly warned them never to forfeit it. He told them the Bible was the best system of divinity they could have, and places of secret prayer and retirement the best place to study it. He solemnly charged them to meet the frowns and flatteries of the world with their eyes fixed on Jesus, their polar star and example; not to be cast down by the one or exalted by the other. Nearly all persons shed tears during this address, coming from one who, though young, had travelled extensively and suffered much for the cause of God.

August 21 and 22, he was at a general meeting at Brutus. Of this meeting brother Badger thus wrote to the editor of the Christian Herald: "We met in a pleasant grove, where convenient preparations were made, and hundreds of attentive people came together to hear the everlasting gospel, which I trust was faithfully preached, and will prove the power of God unto salvation to all who believe. The Lord is with brother Davis in the south, brother Morrill in the north, and brother Shaw in the centre. From Brutus," he adds, "I proceeded in company with Elder Shaw, who was bound with me for the United States conference. September 1, we arrived at Beekman, Dutchess county, where the brethren were assembled in conference. The general meeting which followed was very glorious, and I think much good will result from it; the preaching was spiritual and comforting." Soon after this Elder Shaw left home, to spend some months travelling and preaching in Canada. Of this his wife writes thus to her sister: "The third week in September I left home, with my husband and two children, to accompany him to Niagara county, on his way to Upper Canada. At Sempronius I left the children at brother Clark's till I should return. It was very solemn to me to part with my little ones. Next day we went on to Williamson, where we attended a general meeting, and saw great prospect of reformation. From there we went to Ogden and Sweden, where we spent a week, visiting our friends and attending meetings. Saturday we went to Chili, where there was another general meeting. We there found many of our good friends, and in company with Elder Bad-

ger and wife, and Elder Hathaway and wife, we went on to Gaines, where we left them, and went out to the Holland Purchase to attend a meeting and visit some friends. From there we went to Royalton, where we met again with our friends we left at Gaines. Here we attended a general meeting in the most beautiful country I ever saw, and with scores of people and preachers. We were then one hundred and fifty miles from home. Here I gave the parting hand to my beloved companion, not expecting to see his face again till winter, while he should go to Canada, where he had so long wished to publish the news of salvation. I then started, in company with Elder John Blodget, for my home, which was to me like following my last friend to the grave."

The following letter, which he wrote to the editor of the Gospel Luminary, on his return, will show how untiringly he labored while there; — that he "did what he could," and left the result "for eternity to unfold."

"On board Canal Boat Seneca Chief, Dec. 1, 1825.

"Being on my return from a visit to Upper Canada, I have thought it might be acceptable to the friends of Christ to hear something of the prosperity of the Redeemer's kingdom in the king's dominions.

"I have travelled extensively in the province, visited all the Christian churches there, and preached in many other places where no churches are established, and find the cause of God generally flourishing in that northern region. The churches, I believe, are in gospel order, walking in the comfort of the Holy Ghost. The summer past the work of God has progressed gloriously. On Young Street, which leads

from York to Lake Simcoe, a large number have obtained hope in Christ, some of whom I had the happiness of baptizing. In the township of Darlington, on the shore of Lake Ontario, the work has been extensive and powerful. It has been a very wicked place, where little or no attention has been paid to religion of any kind; but God has, to the astonishment of beholders, changed the tongue of the swearing man to call on his name and seek for pardon. About thirty have been baptized by Elder John T. Bailey, who has been a great instrument in this work. On Saturday, the 19th ult., Elder Bailey and myself met with them, and organized a church, which will probably soon be as large as any in Canada. The prospect is still glorious in that vicinity. At one meeting I saw fifteen arise in tears, requesting prayers in their behalf. Many took me by the hand, entreating me to call on God for them.

"Still farther down the lake the congregations are large, while many manifest a great concern for their souls; some have found peace in believing. Also west of Young Street sinners begin to call on the Lord for mercy. Brother Thomas McIntire has preached in that quarter of late, and his labors have been blessed of God. Finally, the people called Christians in that country appear like the children of Israel in Egypt; the more they are persecuted and opposed, so much the more do they multiply. The civil government does not oppress any denomination; but our brethren have been cruelly treated by the leading characters of other denominations, by way of calumny and misrepresentation, where the people know but little about them. Experience, however, begins to to teach them that 'their strength is to sit still.' It is but a short time since our preachers first sounded the gospel trumpet on the shore of Upper Canada. There are now seven churches of the Christian name;

and the work of God still prevails. Elder John T. Bailey, brothers Thomas McIntire and Joseph Blackmarr, are the only preachers I left there. Elder Blodget will probably return soon, but more laborers are greatly needed, for they are few in proportion to the harvest.

"With regard to my labors while there, I have but little to say, save that I enjoyed a good season, and did all I could, though that was but little. I was there eighty-five days, travelled about seven hundred miles, and attended sixty-one meetings. The seed is left for eternity to unfold the harvest. I expect to meet many of those pilgrims in fairer climes, beyond tempests and dissolving nature, to sing 'worthy is the Lamb that was slain,' but 'lives forevermore.' I am now on my way to my family, and expect to reach home in a few days, if God will.

Yours, &c., ELIJAH SHAW, JR."

June 23, 1826, he attended the New York Western Annual Conference, assembled at Menden, where he was chosen, with several other elders, to be a travelling committee till the next annual meeting. 24th, a general meeting was held at the Christian meeting-house in Menden. The house being too small to contain the multitude who came, the meeting on Sunday, the 25th, was held in a grove near the meeting-house, where thousands flocked to hear the word. After singing and prayer, an able and instructive discourse was delivered by Elder Joseph Andrews, from Indiana, founded on 2 Cor. v. 19. The stand was then given to sister Sarah Hedges, a female laborer from Otsego county. Her remarks were founded on Matt. vii. 24 to 29 inclusive. This testimony, it is said, was set home to the hearts of hundreds by the Spirit which attended the word. Prejudice to female improvement,

appeared to give way entirely, while every lover of truth could but say, "Let *every thing that hath breath* praise the Lord." The afternoon services commenced by singing, after which the throne of grace was solemnly approached by Elder E. Shaw. Sermon by Elder O. E. Morrill, from Matt. xxv. 1 to 10, followed by one from Elder J. Bailey, founded on Col. iv. 17, "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." At the close of this discourse, brothers Thomas McIntire and Jesse Church were ordained to the work of the ministry. A solemn and impressive charge was delivered to the candidates by Elder Shaw. Singing and prayer closed the interesting exercises of the day.

September 2 and 3 he attended another general meeting in Arcadia, New York. During the two days six discourses were delivered, and meetings also held each evening at different places in the neighborhood. At the closing part of the meeting he assisted in the ordination of brother John Case, of Winchester, and preached a sermon appropriate to the occasion from Dan. xii. 3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." From this meeting he proceeded as far as Rochester, in company with Elder Millard, thence to Royalton, where he was to take the charge of a church to which Elder Badger had been preaching. The following letter to the Editor of the Gospel Luminary gives an account of a tour in Pennsylvania, which he took soon after:—

"ROYALTON, Niagara Co., Oct. 17, 1851.

"BELOVED BROTHER:—

"Agreeably to your request, I will endeavor to give you a short account of my late tour to Pennsylvania and Ohio. After leaving you at Rochester, I proceeded directly to Royalton, where I met my wife and daughter, who had come from Cayuga on the canal. Our goods having previously arrived, we arranged for housekeeping again, and after tarrying with the people two weeks I set my face towards Ohio.

"Left Royalton the 19th of September, in company with brother Ira Brown, a young preacher. That evening, spoke to a very attentive assembly on Tonawanta Creek; but made no more stop till we arrived at Pomfret, Chatauque county. There we tarried till the 28th, preaching the word. Visited Stockton, and held four meetings with Elder Bailey, all of which were good, refreshing seasons. In this town God has wrought wonders; within one year Elder Bailey has baptized many, and the little church of about twelve has been increased to one hundred, the most of whom are converts, and many of them heads of families. Brother Bailey is happy in being their servant for Jesus' sake. In Pomfret, the power of God was present. From here we proceeded west, and at the village of North-East, Pennsylvania, attended a general meeting on the last of last month and the first of the present. Our Methodist friends favored us with their meeting-house at the village. Preachers present were Joseph Bailey, Samuel Cilley, Simeon Bishop, J. E. Church, E. Shaw, Jr., J. Huntington, and Ira Brown. The word was preached by Jesse E. Church, S. Cilley, E. Shaw, Jr., S. Bishop, and J. Huntington. It was evident that God stood with them, that by them the preaching might be fully known, and that the deformed head of prejudice might be smitten to the ground. The brethren were comforted, believing that the good

they expected was accomplished. From North-East I set forward, in company with brother Huntington, from Vermont. On the way, preached at Mill Creek and Salem, and arrived at Ashtabula on the 4th day of October, where I preached to a few, the people of the village being more willing to believe reports than to hear for themselves. The next day returned to Salem, and delivered my last sermon to a good congregation.

"When I left Royalton I had a hope once more to see our dear brother Blodget; but alas! ere I reached Salem, the place of his residence, he had taken his departure; death had summoned him away. I could only visit the lonely dwelling he has left, and there behold the weeping widow, mingle my tears with hers over the orphan children, and then bow and call on God on the same floor where our brother John had so often kneeled and prayed for sinners. Then my attention was turned to a humble hill in the lonely graveyard. 'There,' said a friend, 'sleeps our dear brother; this is the heaviest stroke of the kind we ever felt.' He had preached extensively, and had been useful; many can say, 'he was the instrument of my conversion to God.' He lived beloved, and died greatly lamented; but in death his soul was filled with hopes of heaven. Let us from this take courage, and fear to live idle lives.

"From Salem we went to Lexington, held one meeting, and the 7th and 8th attended a general meeting at Beaver township, Pennsylvania. This meeting was attended by a large assembly. To see the disciples gather from all parts of that new country to worship God together, many of them for the first time, appeared like the saints being gathered from the four quarters of the earth, and sitting down in the kingdom of God. The word of life was preached to them by J. Bailey, S. Bishop, J. Huntington, J. Brown, E. Shaw, Jr., and Samuel Wires, a Freewill Baptist

minister. The union of this meeting was of a heavenly kind; the gospel was preached with the Holy Ghost sent down from heaven, while every vacant place was filled with the songs and exhortations of the disciples. At the close many were found solemnly convicted of the necessity of being born again. It was a heavenly season. Another preacher is very much needed in that quarter. Brother Morrison has gone to New Hampshire, brother Huntington is about to go to Vermont; then brother Church will be left alone to labor through a large extent of country; and certain it is, that he can do but a small part of the work in that region. I hope some spiritual officiating brother will think of their wants.

"I left Beaver with as happy a heart as I ever possessed, and, with brother Bailey, reached North-East the 10th. Here I spoke again to the people, and met Elder Badger on his way to Cincinnati, Ohio. On the 11th, preached the word in Pomfret, while God was among us, and on the 13th arrived at Royalton, found my family well, and the brethren striving against sin. The kingdom is spreading west, and God is enlarging the place of our tent. 'Ride on, all-conquering King;' spread thy victories, purge out the old leaven, purify Zion, and make thy name a flame of fire.

Yours, in gospel bonds,

ELIJAH SHAW, JR."

CHAPTER X.

RETURNS TO NEW ENGLAND.—TRAVELS AND PREACHES.

His next tour was to the east, in May, 1827, where he spent two months travelling and preaching in different parts of the New England States. May 25, 26, and 27, the New Hampshire Christian Conference met at Durham, New Hampshire. He here preached a sermon from Luke ii. 10, "Behold I bring you good tidings of great joy, which shall be unto all people." His discourse was plain, scriptural, comforting, and calculated to turn men from darkness to light, from the power of Satan to God, and to confirm the souls of the disciples. His manner and matter proved him a workman who need not be ashamed to divide the word of truth rightly. On the morning of the 27th, which was the Sabbath, he spoke from 2 Tim. iv. 2, "Preach the word." He first described the WORD; second, the MANNER it should be preached; and third, the EFFECT of the word thus preached. All bore him witness, and rejoiced at the gracious word which he spoke. His account of eleven years' labor in New York, Canada, Ohio, &c., was truly refreshing, and caused great joy to all the brethren. Soon after this conference, he commenced his journey towards the west; and at Milan, Dutchess county, New York, he tarried June 5, to attend the New York Eastern

Annual Christian Conference. He here delivered a discourse from Psalm xlv. 13, 14, fraught with spirit and instruction to a listening multitude. The sublimity and solemnity with which this discourse closed, and the speaker's farewell to saints and sinners, were calculated to awake to joy and weeping every heavenly sensation in Christians, and rouse the slumbers of unbelievers to wonder, admiration, and terror.

He thus writes to the editor of the Gospel Luminary soon after his return to Royalton: —

"ROYALTON, N. Y., June 26, 1827.

"DEAR BROTHER: —

"I have just returned from my New Hampshire tour; and, for the satisfaction of many in the west, I will pen you some things which have fallen under my observation, and otherwise come to my knowledge. Although my journey has been wearisome to the flesh, yet the joy I have received in seeing the glory of God spreading has given me ample compensation. The cloud has again returned to the east, fraught with blessings which are now descending on the people. It was with joy of heart that I found my old brethren, and many young converts, singing 'Hosanna to the King of Zion.' In Northfield, Salisbury, and Andover, the work spread among different denominations. Elder Morrison informed me that he baptized seventy. His health remains poor, but he labors faithfully, and with acceptance and extensive usefulness. He feels desirous to remain in that country. The work has been great in Stratham, Durham, Rye, Hampton, and North Hampton. Portsmouth and various other places have shared in the work. Hampton is the place where a mob arose a few years ago, and, with guns and other instruments, drove a number

of our preachers and their hearers from the place where they had assembled for general meeting. But now the society is large. One brother, who had given himself wholly to the work, told me that, in ten days, no less than one hundred and fifty gave evidence of regeneration. Our preachers find employment enough, but I regret that so many of them are confined, through necessity, to some earthly employment for subsistence, though it is to be feared some are too voluntary in their confinement. While others are putting off the harness, some young men are roused up, who are useful, being wholly devoted to the cause. These are girding themselves for the war.

"The New Hampshire conference, which I attended, was very satisfactory to me. It appeared to be gratifying to all the conference, to discover the humility, tenderness, and spiritual-mindedness which were manifested by Elder Elias Smith, both in private and in public.

"I found, also, more revivals among the Presbyterians and Congregationalists than I have ever witnessed among them at any former period. But let us all beware that we do not *disapprove the Lord's work*, because it does not appear in the channel with which we have been familiar.

Yours, &c.,

ELIJAH SHAW, JR."

August 23, he attended a conference in Royalton, at which the following brethren were ordained to the work of the ministry: Joseph Blackmarr, Isaac Goff, and Ezra Marvin. The 6th of September, in company with Elder Mark Fernald, who was then on a visit to the west, he attended a four days' meeting at West Bloomfield. They then went to Sennett (formerly Brutus) to attend another general meeting,

where they assisted in the ordination of David Wade, of Sempronius, New York, to the work of an evangelist.

Most of the month of January, 1828, he spent travelling in Ogden, Sweden, Byron, Stafford, and other towns in that section. He writes thus of this journey in a letter to his brother in New Hampshire: "I found many who were inquiring the way to Zion, and many have found the salvation of the Lord. God is working with his Spirit among the people. At my last meeting in Sweden, about sixty rose to be prayed for. I left a number with souls agonizing for salvation."

Early the following spring, he commenced making preparations to remove his family to New England, and in May, bidding farewell to the friends and brethren with whom he had so long labored, he commenced his journey, intending to take up his residence in Kensington, his native place.

On the 30th of this month, he attended a conference at Boscawen, New Hampshire. Brother Robert Foster, corresponding secretary of this meeting, thus speaks of it in his report: "The assembling of elders and brethren on this occasion was the cause of much joy, and greeted with an interchange of mutual friendship. Perhaps at no time has a more genial flow of good feeling been experienced to perpetuate the bond of Christian fellowship, than at this meeting." The day after the conference, a general meeting was held at the west meeting-house in Boscawen. Here Elder Shaw preached from John xviii. 36, "My kingdom is not of this world." August 27 and 28, he

attended a general meeting at Milton, New Hampshire. August 31, he attended another at Sanbornton, New Hampshire, preaching to the people. September 1, he went to Andover to attend another meeting. October 1 and 2, he attended meetings at Deerfield. He here delivered a discourse showing, in a powerful and striking manner, the simplicity of the gospel, in contradistinction to the wisdom of this world. He was at this time having the pastoral care of the church at Salisbury, Massachusetts, and writes thus to the editor of the Christian Herald: —

"SALISBURY, Nov. 3, 1828.

"BROTHER FOSTER: —

"I have established my head-quarters at this place. I left Niagara county, New York, last spring, somewhat like Abraham, although I expected to take up my residence in my native town; but the brethren in this place, hearing of my return, requested me to preach among them, with which I complied. I found that, notwithstanding there had been a marvellous work of God among them, they were sinking under the severest of trials. They earnestly requested me to take up my residence among them. After diligent inquiry of my Lord and Master for duty, I became satisfied, and removed my family; since which time, God has greatly blessed us. The peculiar trials are measurably removed; the church has put on strength and courage. The greatest harmony exists among the brethren, and many of the lambs of the flock have arisen in the Lord's might, while the older saints stand fast in the spirit and practice of true liberty. Our meetings are large, solemn, and heavenly. We have regularly, at the meeting-house, four meetings a week, besides Sabbath meetings. In all our meetings there is perfect freedom. Prayers, exhortations, and

songs of praise sound from all parts of the house, from old and young, male and female. *Christians* are the worshippers; yet, if others who are well disposed wish to use their voices, none forbids them. This is our uniform mode the first day of the week, and at all times. The people expect it, and are satisfied with it; but, if some were not, still the privileges of the saints, and original simplicity of Christianity, must not be infringed upon.

"I baptized some of the oldest members of this church, in this place, about fifteen years ago. I now see them surrounded by a strong band of happy souls, who have since been brought to the knowledge of the Lord. Finally, our state at present is very prosperous. All glory to God.

"I left the thousands of Israel in the west, with a heart filled with attachment to them; yet, from a sense of duty, still my prayer shall be, that God will keep them and us from Babylonish practices, and establish us in *ancient* order.

"I have lately baptized six — three last Sabbath. A number more will probably go forward soon. Pray for us. ELIJAH SHAW, JR."

CHAPTER XI.

ATTENDS A GENERAL MEETING AT ESSEX. — VISITS PORTLAND. — CONSIDERS IT DUTY TO RETURN AND LABOR THERE. — JOURNEYS TO THE KENNEBEC RIVER. — LETTER TO HIS FATHER. — VISITS NEW HAMPSHIRE.

November 24 and 25, he attended a general meeting at Essex, Massachusetts, where he preached from 1 Cor. iii. 23, "And ye are Christ's, and Christ is God's;" also from Acts xvi. 31, "Believe on the Lord Jesus Christ and thou shalt be saved."

The summer following he went to Portland, Maine, in company with Elder Elias Smith, where he spent a few weeks, holding meetings and preaching to the people.

In February, 1830, he made another visit to Portland. Of his journey and visit he writes, February 23, to his father, as follows: "We left home on Tuesday, went as far as Portsmouth, New Hampshire, where we had a good meeting; Wednesday, one at Kittery, and Thursday at York. Friday we arrived at Portland, and found our friends glad to see us. All appear to remain firm, but they have evidently lost some spiritual strength; however, their courage seems to increase as the meetings grow more solemn and interesting. We often hear thirty or forty speak in a meeting. I never saw brethren who loved spiritual worship better than they do here, and they seem

to be governed by wisdom. There appears to be a spirit of reformation among the people, but we cannot tell what will be the result. As to myself, I think I can truly say I never felt more of the spirit of preaching, praying, exhorting, visiting, and doing every part of the work than at present. I think the language of my heart is, 'Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' I feel more than ever confirmed in the opinion that I have a work to do *here*, and I have long been resolved not to flinch from known duty, if it carries me through fire and through water. I never saw more solemn and attentive congregations than in this place. The people seem affected by listening to the word, and there is often much weeping; and many who had wandered from the fold of Christ are returning home. May the Lord give us wisdom. I now see no way but for me to move here; if I conclude to do so, I shall leave Salisbury in April, and shall write to New York, and have my business so arranged as not to go there till fall. Being absent from you is the greatest objection I have to leaving New Hampshire; however, the only way is to do present duty, and leave futurity with God. Lydia left here last Tuesday. I want her to visit you; it will be a satisfaction both to you and to her. My health is good, except that I feel weary with much labor; but I am resting at brother Crocket's. I never in all my travels found a better home than this."

About this time he took the pastoral care of the church in Portland, and, in April, removed his family there.

On the 10th of June following, the new meeting-house, in Temple Street, built by this church, was first opened, and dedicated for Christian worship.

June 14, he started with his wife upon a journey to the Kennebec River, where he spent about ten days at Hallowell, and other places, preaching and visiting with his friends. With regard to the state of religion among his own people at Portland, at this time, and his feelings upon the subject, he writes as follows to his father: "There is no general revival here, but many are striving hard for life and the kingdom. Our meeting-house and vestry are completed, and we have seven meetings a week. Death has swept away many of late; one brother and sister of the church have died. Brother Ayers was buried last Monday; the funeral was at the meeting-house; about five hundred were present, and it was a very solemn time." A few weeks later, August 30, he writes thus: "Our number is constantly increasing; there is a very solemn attention, and some are seeking Jesus sorrowing. Great union prevails among us, and we expect to see the glory of God. We have had much to contend with, but we are getting the victory; there is nothing to fear; *religion* is always the same, and the same every where; there are some customs to be conformed to, but the same *truth*, the same preaching, prayer, and exhortation will do every where, and, above all, the same godly life. At present I feel like a warrior. I have pitched my tent, I have taken this place; here I must fortify my camp, and then make excursions around; I feel resolved to die in the war, and never to desert while my strength of body and mind is as

good as now. But I still think how glad I should be to enjoy retirement; but I cannot do it and feel clear before God. If I have any light, it ought to shine; if I have a gift, I must improve it. Were it not for these things, I should not expose myself to the censure of multitudes, as I often do, and endure so much anxiety of mind. You have had fatigue of both body and mind, but your labor of mind has been much harder for you than all your bodily labor. Speaking as much as I do I consider nothing; but the anxiety, the trials, the study, the mental fear, are sometimes almost insupportable. But the reflection that it is for Christ's sake supports the soul; and hope of a happy immortality gives strength to endure. I am convinced far less is needed to make men *happy in this world* than they think. The happy man is he who has the necessities of life with *religion*, and is *content* with that. I sometimes think myself as near that situation as any man I know of, but it is not so always; still I have a hope of heaven, the comforts of life, and am tolerably well content, when I am satisfied that I am about my Father's business."

The following month he started upon a tour to New Hampshire. He gives an account of his journey in a letter to the editor of the Christian Herald, dated

"PORTLAND, Oct. 25, 1830.

"BROTHER FOSTER:—

"For the information and encouragement of the believers and servants of Christ, I would lay before them some particulars respecting the state of Zion in my native state.

"I left Portland the 20th of September, arrived and

preached at Dover, New Hampshire, at night. Here I learnt that God was reviving his work, and on my return found that a number had been set at liberty. 21st, rode to Kensington and visited my father; we met with joy after a separation of over five months. 22d, attended the opening of the new Christian meeting-house in Exeter. In this village, God has wrought wonders during the past year, under the labors of Elder John Osborn, and brother Mark Shepherd; many have been turned to the Lord, and a Christian church established, containing sufficient strength for permanence and growth, if they are favored with a faithful pastor to go before them. They have erected their church at once by the perseverance of a few. Their prospects are encouraging, while many are praying for their prosperity. The good work in Exeter has spread into the other churches in town. After preaching at Salisbury, Massachusetts, visited and preached at Pittsfield, New Hampshire. Here I found converts. Within a few months about eighty souls in that town have professed to be delivered from the power of darkness. This work has been principally under the preaching of Elder James Morrill, a young man from Salisbury, Massachusetts. A number have lately been converted at Northwood, where Elder Demeritt preached a part of the time. At the Gilford general meeting my heart was greatly comforted to meet many of my old brethren in the ministry. It revived our former acquaintance, our former trials and joys, while love and union reigned, I believe, in every heart. In Gilford there has been a good work of late; a large number have flocked to the Savior, and found his glorious rest. In Meredith, adjoining, many have shared in the blessing, and found Jesus precious to their souls. The principal laborers in this revival are Elders Blaisdell, Cole, and a few others. At Gilmanton, where I preached to Elder Young's congregation, I found

myself in the midst of converts; they have been lately blessed with a glorious revival among the youth. Loudon, which lies contiguous, has also been blessed with the outpouring of the Spirit, which has been effectual in the gathering in of many to the Shiloh. A revival has recently commenced in Sanbornton and Franklin. Elder Colby, who resides there, informed me that he had baptized a number, and that there was a prospect of a spread of the good work. Elder Colby's wife and a number of his children are subjects of the work. This seems to animate him to preach Christ with new zeal, and to spend the last of his days faithfully warning sinners and inviting them to Christ.

"Our Springfield and Grafton general meetings were interesting on several accounts; great harmony of sentiment and spirit prevailed through the whole. The closing meeting at Gilmanton was peculiarly solemn and interesting to me, while bidding adieu to the brethren in my native state, and particularly those dear servants of God who blow the trumpet in Zion among the rugged hills, while I must return to the flock of my charge, and there strive to win souls to Christ.

"On my return I visited Canterbury. Elder Harriman, who resides there, informed me that in the late revival with which they had been visited, about two hundred souls have given evidence of their having passed from death to life; about one half of whom have united with the Congregational church, and the remainder with the church under his care. In Deerfield I learnt that a number had professed conversion within a few months.

"The last Sabbath of my absence I spent with the church in Salisbury, Massachusetts, which I left when I removed to my present residence. While preaching to the same congregation, and breaking bread to the same happy flock, my spirit was refreshed; but when,

at the close, we gave the parting hand, and tears profusely flowed from almost every eye, nothing but a sense of duty, and a hope of a happier meeting in the other world, could soothe the heart and bear up the spirits.

"Having left there, I hastened to Kensington, and preached at night, and with my wife and eldest daughter set out for home. When at Great Falls, I received the heavy tidings that Elder Rand, of Portland, whom I had left sick, was gone the way of all the earth; this produced sensations unutterable. Wednesday and Thursday, attended the general meeting at Lebanon, Maine, which was solemn and powerful; many wept, requested prayers, and appeared in distress of soul. We pointed them to the only Savior, and left them, hoping to see the fruit of this meeting in the day when God makes up his jewels. October 15, arrived safe in Portland. But O, the vast space unfilled! For a number of days 'I had no rest in my spirit, because I found not Samuel my brother.' The loss of a servant of God is a great and unspeakable loss. I have the happy reflection that our life together was lovely and pleasant, and in his death we were not divided. What a solemn call is this to all the ministers of the gospel to labor faithfully under the direction of the word and spirit of Jesus Christ!

"Among our brethren in New Hampshire are many things at present very important, which promise much for the advancement of the cause. There are now a number of young men entering into the field, who, if they keep at Jesus' feet, and receive their messages daily from him, by the instructions of the Spirit, will doubtless be very useful in winning souls to Christ, and will yet take Zion by the hand. In that country revivals are spreading, and others are commencing.

"Also our preachers generally feel firmly fixed in a

determination to maintain liberty of speech among our brethren on all occasions, and not encounter or countenance those worldly forms of worship which lead back to the country from which we came out. Finally, the cause of truth and spiritual peace is prevailing. For this let prayer go up to God, while he shall crown the labors of his servants with success.

ELIJAH SHAW, JR."

CHAPTER XII.

REMAINS AT PORTLAND. — REVIVAL. — AGAIN VISITS NEW HAMPSHIRE. — PREACHING TOUR "DOWN EAST."

THE following winter he spent with the people of his charge at Portland, and his heart was rejoiced by the prosperity of the cause of Zion among them. January 22, he writes thus to the editor of the Herald: —

"BROTHER FOSTER: —

"Our prospects are encouraging; we have very good meetings, and of late many have been inquiring what they shall do to be saved, and a number have found peace in believing. We earnestly pray that God will speedily visit us with a special revival of his glorious work. E. S."

The following spring his heart was encouraged by the conversion of many to God, and a prospect of much good resulting from his labors. He gives a short description of the progress of the work in a letter to the Christian Herald, dated

"PORTLAND, May 31, 1832.

"BROTHER FOSTER: —

"I have the satisfaction to say the work of God is rapidly advancing among us; as many as twenty-five, I think, have found a Savior within the last seventeen days; and several more, we have cause to hope, have

passed from death unto life. A large number are now seeking earnestly, and there are, daily, new cases of conviction. Our brethren are rising like an army with banners.

"At the other meeting-house, things remain low; but some who usually attend there have, of late, been to our meetings, and are now seeking the Lord. So we hope and expect they will share in the blessing.

"There is a gradual work with the Baptists, and a great work with the Methodists. Much is done by the Congregationalists, but to what effect we know not. Doubtless many souls are converted.

ELIJAH SHAW."

The autumn following he travelled in New Hampshire, attended a general meeting in Andover, and preached in many other towns as the wants of the people and the interest of the cause seemed to require. He afterwards travelled in Maine, and wrote for the Herald a description of his journey, terming it a

"PREACHING TOUR 'DOWN EAST.'

"Previous to my journey in September through New Hampshire, part of Massachusetts, and the west part of Maine, I made arrangements to visit the region between the two great rivers of Maine, the Kennebec and the Penobscot, where I had never travelled. Accordingly, after I had remained about four weeks in these parts, where I had bestowed much labor in years past, and had witnessed much of the power, glory, and goodness of God, and spent but four days at home, which were happy days to my soul, I left Portland on the morning of the 26th of September. At night, preached in Topsham village,

where I was hospitably entertained at the house of a brother Haskell. The next day, I reached Hallowell, a large and flourishing village on the Kennebec River. It was very rainy, and I had no meeting, but enjoyed a pleasant season at a Methodist prayer meeting. The following day, crossed the river at Augusta, the future seat of government of the state, and rode to Montville, where I was received by my old friend, Elder Ebenezer Knowlton, formerly of Pittsfield, New Hampshire, with the hearty friendship which we have felt for more than twenty years. After visiting some friends, I proceeded on my way the next day, and reached the Penobscot at Belfast; thence proceeded up the river to Hampden.

"On Friday, September 30, a three days' meeting commenced at Hampden. Here I met Elders Henry Frost, Albana Pease, Theodore Harding, William H. Ireland, John Boden, and Mark H. Shepherd, and unordained preachers Aaron Edwards and Orrin Puller. This was a season of the greatest harmony, in which all were laborers, and every laborer was encouraged to do what he could. Every thing connected with this meeting grew better to the last; and it closed with a good prospect that it would prove a great blessing. It is true the meeting commenced under some unfavorable circumstances. The Christian church here is small. It is but about one year since it was gathered, previous to which time, the people in that vicinity had very little knowledge of our people or our principles; but from reports which they had heard, they had imbibed prejudice, and came to the meeting with it. But all was so convincing

that prejudice gave way, and at the close, the prospect of a revival was apparent. A Baptist and a Methodist minister were present, and took part in the exercises, in a very friendly manner. I was not present on Sabbath evening, but learnt that it was a powerful time. This evening, I preached at Hampden Corner, in the Universalist meeting-house, to a very large concourse of people, and lodged at the house of a very liberal and friendly Methodist preacher. Monday evening, preached in the Methodist meeting-house in Bangor, very much to the comfort and satisfaction of my own soul, at least. The preacher and his people were very friendly, and the few brethren we have in that village were greatly rejoiced and comforted.

"Tuesday, preached in Exeter, twenty-four miles from Bangor. Wednesday, preached twice in Newport, and had a pleasant season with some of my old friends from New Hampshire. Thursday, preached in Cornville. A meeting commenced then to hold three days. Here I met Elder Frost, who lives in this town, in whose family I felt perfectly at home. Elders Joseph Murrill, Ebenezer Hamlin, William H. Ireland, and Mark H. Shepherd attended this meeting. It was also attended by the Baptist minister of the place and his people, who took an active part, while the most perfect union and good feeling prevailed through the whole. At the commencement the general complaint was a low time and cold hearts; but this did not continue through the first day. The preachers came in the power of the Spirit, and the brethren and converts, from neighboring towns, came

with their testimonies like sharp swords. The second day (forenoon) the cloud broke, the heavens dropped down fatness, the skies poured down righteousness, and the meeting went on as the Lord directed. Each day the front pews were occupied by mourners of all ages and all classes. This melancholy company continued to increase, while conversions continued to take place among them. There was but little preaching. The immediate conversion of sinners was the great object, and every thing was brought to bear on this most important point. Monday morning, we met at ten o'clock for a parting season. The meeting held till three o'clock. It was a wonderful season. At the close we found fifty in deep mourning, and about ten had found peace during the whole meeting. At three o'clock I broke from them, and went to a village on the bank of the Kennebec, where God is carrying on his work in reformation, and preached at night. Tuesday afternoon, I set out for home, through rain and mud, where I arrived on Friday, at twelve o'clock, safe, happy, and thankful to God.

"This has been one of the best and most satisfactory journeys I ever took; and the Cornville meeting I must rank among the best I ever saw. Our preachers and churches in this state are gaining ground. Elder Frost has just returned from visiting the churches in Passamaquoddy Bay, and brings good tidings. He saw more or less revival in every place. We shall soon hear from him through the Herald. 'Ride on, all-conquering King!

ELIJAH SHAW.

"PORTLAND, Oct. 19, 1831."

CHAPTER XIII.

RESUMES FOR A SEASON HIS PASTORAL DUTIES.—TOUR IN NEW ENGLAND.—SPENDS THE WINTER AT PORTLAND.—AGAIN COMMENCES HIS TRAVELS.—HIS ACCOUNT OF THE JOURNEY.

After this journey, Elder Shaw again resumed his pastoral duties, remaining in Portland till the fall of 1832. He again writes to the Christian Herald, soon after his return from his

TOUR IN NEW ENGLAND.

"Agreeably to previous arrangement, I left Portland on the 13th of August, for the purpose of visiting and preaching in New Hampshire, Massachusetts, and Rhode Island. When I arrived at Kensington, the place of my birth, the heavy tidings sounded in my ears, 'Your brother is dead.' Here I was called to look upon his emaciated corpse, and follow his remains to the house appointed for all the living. He was a youth of twenty-one years, cut down in the bloom of life. A few weeks previous to his death he was brought to see himself a lost sinner. He cried mightily to God, obtained peace of mind, and died in hope of joyful immortality. After the funeral I proceeded with my wife to Boscawen, where I left her to go to her mother's in Andover, while, in company with Elder Asa C. Morrison, I went to Nashua,

and the next day through Lowell, where I left brother Morrison and passed on to Boston. Here I spent the Sabbath at the Sea Street meeting-house.

"Monday, I set off for Rhode Island, where I arrived on Tuesday morning, and was welcomed under the roof of my well-beloved brother, Elder Sullings. The same day the general meeting connected with the Massachusetts conference commenced at Middletown, Rhode Island. This was a very refreshing and interesting season. Much spirituality and great harmony of feeling and sentiment were manifested in the preaching and in all the exercises. The conference was one long to be remembered. Not a jarring note was heard; all seem to be convinced that this conference is founded on the rock, and that the members present are men of God, striving for the order of the New Testament, whose object it is to maintain the truth of the Bible, the liberties of Christians, and the form and spirit of the gospel of God. Notwithstanding much has been done and written to destroy this conference, and to bring its members into disrepute, it *exists*, and grows faster than any other conference in New England. The encouragement it has received from abroad, with the addition of thirteen able ministers the present year, has given it a standing, in point of numbers, grace, and talent, on a par, at least, with others.

"When conference closed, and I found we were actually dispersing, never to meet again on earth, my heart sunk within me. O, how these servants of the Most High twined about my heart! For miles I rode alone, while my heart was pained with reflections

produced by that parting scene. May God bless and strengthen those veterans of the cross! *They are my brethren.* After this I enjoyed great satisfaction in preaching in many towns in Massachusetts. At Fall River I preached to Elder William H. Taylor's congregation. I found him to be a young man of promise, who is acquainted with better things than vain show. With him I took sweet counsel. The Sabbath I spent in Assonet, with Elder James Taylor's congregation, and at evening preached at Dighton, with Elder J. Blackmarr's people. At Assonet they are erecting a new meeting-house. At Dighton they have just completed a very neat one, and another at Mansfield. Another is in progress at Swanzey; also one at Fairhaven, and another at New Bedford, the largest in the county.

"August 27, I preached with Elder Daniel Hix's people, and lodged with the old pilgrim. Although he is seventy-seven years of age, he is yet able to travel and preach. He attended the conference, and gave much good advice. He has been an ordained minister fifty-one years, and has baptized between fifteen hundred and two thousand persons. Few have travelled and preached so much and done so much good in the world as he. My interview with him was peculiarly interesting and profitable. At New Bedford I preached but once. The ministers of both of our churches there were present, with as many of their people as could be convened in the house. This was a precious season. The foul spirit of party was compelled to flee before that spirit of love which says, *Christians are one.* Elders Baker and Lovel, who

preach in that place, are capable of doing much good, and I trust God will bless their labors in that pleasant town.

"At Plymouth I spent an interesting evening with the people to whom Elder Timothy Cole administers, which terminated my labors in this region. Many of the churches in this quarter have received refreshing revivals during the last year, and are in a very prosperous state.

"From Plymouth I proceeded through Boston to Haverhill, and found Elder Plummer and the church enjoying a good revival, enlarging their meeting-house, quite encouraged, and doing well. After preaching once in Bradford, I went to Salisbury, and spent the Sabbath with the flock of my former charge, very much, I trust, to our mutual satisfaction and comfort.

"Wednesday morning I reached Wolfboro', New Hampshire, in time to attend the Strafford Conference. From this place I rode directly to Andover, where I met my wife and friends, and spent the Sabbath with the people. That week and the week following I attended two days' meetings in Andover, Grantham, Grafton, and Loudon. From Loudon I set out for home, where I arrived on Friday, the 28th of September, having been absent forty-five days, travelled more than nine hundred miles, passed through one hundred and eight different towns, situated in four different states, attended six general meetings, formed and increased agreeable acquaintance with many of the watchmen of Zion, and preached the word to many thousands, multitudes of

whom I shall probably see no more till the great day, when the scattered flock of Christ will be gathered from the four quarters of the earth into the kingdom of God, and with Abraham, Isaac, and Jacob shine forth as the sun forever and ever. E. S.

"PORTLAND, Oct. 8, 1832."

The winter following he spent at Portland, and early in April, 1833, he again commenced his travels. The places he visited and the work he performed will be best learnt from letters of his own writing, which were published from time to time in the Herald. The following sketch, written for that paper, gives an account of his travels until September 18.

"ITINERARY. — A SKETCH.

"PORTLAND, Sept. 19, 1833.

"'Not money nor fame did ever call me forth,
But love to His name and love to the truth.
I run with all my might, and labor day and night,
To proclaim a dear Savior to sinners undone.'

"I have just returned from my second western tour, besides which I have made two journeys to the eastward — one to the Penobscot, and the other to the Sandy River and the Kennebec.

"My first tour was mostly within the limits of New Hampshire, but a few days were spent in the western part of this state and the northern part of Massachusetts. From the 12th of April to the 1st of June I visited and preached among our churches, from the sea-shore to the Connecticut River, attended the Rock-

ingham Conference at Kensington, the Merrimack Conference at Bradford, and on my return was present at the New Hampshire Conference at Milton. These meetings were very harmonious, and in many respects productive of great good. The plan on which our conferences are now organized is found to contain advantages far superior to any experiment heretofore made. Our churches are easily represented by their messengers in the sectional conferences, because they are so near; and their meeting and acting there show the necessity and utility of the plan, and excite a deep interest in the cause, so far as they have influence; besides the unspeakable satisfaction felt by the ministers, produced by the reflection that the churches are present and acting with them, and also the joy experienced by the messengers of the churches, under the consideration that the ministers feel for the churches, and with them are ready to devise and execute every proper method to assist and build them up. On the Connecticut River we have a number of churches, which are supplied with ministers and have meeting-houses. At Mason a church has lately been organized, which will probably soon build a meeting-house. In the central part of the state we have many churches which are firm and substantial, but have suffered for want of the administration of the word and ordinances of the gospel.

"In the lower part of the state our churches have increased of late, and with many a much greater interest is felt than in times past, and some young men are added to the ministry who labor constantly and successfully in the work.

"In the west part of Maine two houses of worship have been erected this season — one at Kennebunk and the other at Wells. At Kennebunk a church has been organized, to which we wish success.

"My second and third tours were both to the eastward. In them I attended the Kennebec Conference at Vienna and the Annual State Conference, which was holden at Cornville. The same good effects result from the plan of organization there which are experienced in New Hampshire; and, although there is but little reformation at present in that quarter, yet the preachers and the churches generally stand fast. In that part of the country our people have never been so numerous as the other orders; but they appear to be acquiring that solidity and strength which, if the spiritual and powerful gospel is faithfully preached, and gospel order is maintained in the churches and conferences, indicate prosperity and success. But a few more strong, engaged, and influential ministers are very much needed in that part of the country.

"My last tour extended through the west part of Maine, through New Hampshire, Massachusetts, Rhode Island, and a part of Connecticut. I left Portland the last of July, and returned the 18th of September. To me it was a great satisfaction to be present at the Massachusetts Conference, the Connecticut Conference, and a part of the Boston Conference, in all of which uncommon harmony and good feeling prevailed, although discussions were thorough, and investigations left no stone unturned. Many important subjects were taken up and acted upon in a

praiseworthy manner; but many greatly regretted that a proposition to organize sectional conferences in Massachusetts failed of being carried into effect, through deference to some who thought it inexpedient at that time. But I most sincerely hope and trust that the first opportunity that presents will be embraced to accomplish this very important object. No great change has taken place in Massachusetts during the last year, except that, on all hands, a much greater desire prevails to combine all their strength to build up the one common cause. The houses of worship commenced last year are completed, one of which cost twenty-seven thousand dollars.

"In Rhode Island we have a number of churches, and a great opportunity to do much good, if labor could be bestowed there. In Bristol, where Elder H. Sullings preaches, they are about erecting a house of worship. I understood that a number would put in five hundred dollars each. In Providence we have a few brethren who have stood fast, and I believe that if proper effort was bestowed there, a church might soon be organized. At Warwick a good work is going on, under the labors of Elder E. Sherman. A church has lately been organized. In Coventry and vicinity Elder Burlingame is laboring with good success.

"Connecticut has presented a scene of desolation, occasioned by the enthusiastic, overstrained zeal of some, and the leaving of the churches without preaching by others. These two causes have operated powerfully to impede the progress of the work, and have almost disheartened those who would not

abandon the cause. But they are reviving. The ministers feel the importance of putting forth more strength, and of using the means necessary for carrying forward the work. The Connecticut conference was held at Hampton, and was every way pleasant. Strong appearances of a revival attended our meeting, while tears flowed freely, and a number were willing, publicly, to manifest their anxiety for the salvation of their souls. From all quarters, through this whole journey, the cry in my ears was, 'Come over and help us.' Many proved that their request was sincere, by contributing of their substance, for which I would feel all due gratitude. I have calculated to preach about seven times a week. This my health and constitution will allow me to do without injury. Notwithstanding I have travelled, since the 12th of April, nineteen hundred miles, my health is not impaired, neither does my courage fail. If the important locations can be supplied, and I can be sustained, it is still my choice to range abroad.

"I reached Portland on the 18th instant, and found my family in health; but a number of my friends have met death in my absence, and one since my return. O the necessity of being ready! This is the great object of the gospel ministry. Brethren, pray for me, that God may bless his word. I expect soon to leave on another western tour, and I pray that God may lend his aid."

CHAPTER XIV.

VISITS THE SOUTHERN PART OF NEW ENGLAND.

The next month, he commenced his journey towards the southern part of New England. Of this tour, he writes thus from

"Hampton, Conn., Nov. 20, 1833.

"Brother Foster:—

"For the information of my friends, and for the benefit of Zion generally, I am disposed to forward a communication for insertion in the Herald.

"On my present tour, I left Portland, my family, and the brethren beloved, on the 4th of October. Spent the following Sabbath with the church in Kensington, New Hampshire, my native town, a sacred spot to me, not only because it is the place of my birth, but also because it is the place of my education, my conversion, the commencement of my preaching, my ordination, and, not among the least, the place of my fathers' sepulchres for some generations back. Here, too, is a flourishing church, containing many of my relations and the companions of my youth.

"Preaching in several towns, I arrived at Coventry, Rhode Island, the next Saturday, and with Elder James Burlingame, spent the Sabbath in Foster. In this vicinity, God has greatly prospered his cause. Elder Burlingame commenced at Coventry, with a church, I think, of twenty-seven members, which has increased to four hundred. Within its limits has been a good work the present year. There are also a

number of preachers laboring on this ground, two of whom have been lately ordained.

"The week following, I spent in Connecticut the Sabbath in Hampton. Saturday evening, Elder Abner Jones arrived, and on Monday, the 21st, we commenced our journey to Milan, New York. The weather and travelling were very unpleasant; but good company, and the object of our mission, kept up our spirits.

"Thursday, at two o'clock, we arrived at Milan, and joined the convention there assembled. Here we met ministers from various states from Ohio to Maine. Greatly was my heart cheered once more to meet those servants of God with whom I spent so many years of the best of my life in Western New York. With great joy, after a separation of six years, I heartily shook the hands of Elders Millard, Morrill, and Badger, men with whom I have labored and suffered more than with any other men on earth. My soul rejoiced to witness so strong a desire as was manifest in the convention for the prosperity of the Redeemer's cause. I believe that every subject brought up was examined and investigated thoroughly in all its bearings. Alternate hopes and fears relative to a happy issue of the convention produced alternate joy and grief in many hearts. On the fifth day, every cloud passed off with a cheering breeze, and left us to enjoy a pleasant sun, whose genial rays poured upon us through a pure atmosphere.

"The convention closed in the most perfect harmony, after which a number of us stepped on board a steamboat, and went down to the city. After two days, Elder Himes left for Boston, Elders Millard and Nutt left for Philadelphia, and Elder Badger and myself returned to Dutchess county. He landed at Poughkeepsie, and I at Rhinebeck, from whence I came to Milan. On the Sabbath, heard Elder Jones preach his farewell sermon to this county, where he

had lived a number of years, after which I baptized four believers.

"Monday, November 4, left Milan alone, to return to Connecticut. On Wednesday, arrived in this place, and I have since been in this vicinity. Ten were baptized here by Elder Burnham a few days since. I have been comforted by an agreeable acquaintance with the preachers and brethren in this quarter, all of whom have appeared to feel unfeigned friendship. The revival which succeeded the conference in September has not become general.

"I intend to spend about another week in this state, and then, if the Lord will, to pass into Rhode Island and Massachusetts, visiting the churches as I pass to the east, and purpose to arrive in Portland in season to commemorate the dying love of our blessed Lord with my beloved brethren on the first Sabbath in the coming year. ELIJAH SHAW.

"P. S. Since my return from New York, I have attended a two days' meeting at Foster, Rhode Island, where brother E. Walter Barrows and brother Collins were set apart to the work of the ministry by ordination. The elders who assisted were Dexter Bullard, James Burlingame, H. Greenslit, Eleazar Sherman, and Elijah Shaw. Sermon on the occasion from 2 Tim. ii. 15, 'Study to show thyself approved unto God, a workman,' &c."

Without cessation he continued his travels and labors, till he writes again as follows from his native town: —

"KENSINGTON, Dec. 13, 1833.

"BROTHER FOSTER: —

"Since my last, I have continued to travel; and, by 'the good hand of my God upon me,' have arrived safe in this place. After I left Connecticut, on the 27th of November, I spent several days in the State

of Rhode Island, where I found the brethren doing well, and in a number of places enjoying good revivals. From thence I passed through Massachusetts, where I spent near two weeks, preaching in several of the churches.

"For the encouragement of Zion and her watchmen, I would state a few things respecting the religious state of things in the country where I have travelled. In the county of Dutchess, New York, our first churches were raised under the labors of our much-lamented brother John L. Peavey, deceased. They have stood firm to this day. During the last few years, Elder Abner Jones has been laboring among them to great satisfaction. The last season he was absent, and Elder Stephen Hitchcock has labored a part of the time in the important field. When the convention met at Milan, some awakening had commenced among those present, and the public meeting on that occasion was much blessed to the people. The spirit of revival increased, and the prospect of a more general work was apparent. Four persons were baptized during the meeting, and four more the Sabbath following. On Saturday was the monthly conference of the church, and eight were received as members of the church. The prospects are good in this interesting section, and the faithful labors of our ministering brethren may here be bestowed with well-grounded hope of reaping a rich and plentiful harvest.

"Rhode Island, being a small state, contains but few of our churches; but they are in a good and flourishing condition. About twelve years since, the church in Coventry was literally torn to pieces, and scattered by a species of enthusiasm which made great havoc in that part of the country about that time, and ended in the removal of the remains into the community of Shakers, where all such wildfire is apt to end. At this time, Elder James Burlingame, of Sterling, Con-

necticut, became convinced that it was his duty to commence laboring in this very unwelcome, and, in some respects, unpromising field. So great was his evidence of duty that he resolved to apply himself to the work, and never to desert the ground, let things turn as they might, till he was forty years of age. The time will expire next spring; and he has the joy of seeing a happy church around him, consisting of four hundred members. Here we have an instance of constancy and perseverance which should be a lesson to those preachers who are ever changing and constantly uneasy, unless they find every thing to go smoothly and according to their views. Times and circumstances will change, and nothing but steady, undeviating perseverance will make them turn to the account of Zion and to her final upbuilding. In the town of Foster a revival commenced two years ago, and has been progressing ever since. When I left the state it was increasing and spreading with much power. In Warwick, where a good work commenced last summer, God was still carrying it forward when I left. I learnt that it had become general among the different religious orders. This being the case, it is hoped they will all find better employment than to persecute and oppose one another, as has been too much the case.

"Providence, I think, is a promising field, if some men of God could go in, form a church, use prudence and economy, and persevere till obstacles were overcome. Our brethren there are waiting and wishing for help. I hope friends will think of their case, and lend them speedy aid.

"Bristol promises much. Elder Sullings, who preaches there, informed me that their congregation had much increased, and that the church is united and of late much revived. Their new meeting-house is in progress, and is to be completed in the spring. Opposers begin to prophesy of their success.

"Our brethren in Massachusetts have been favored of late with some refreshing showers of grace. In Dartmouth, a number have lately been brought to rejoice in the truth. Elder Tripp has the care of this church, which consists of over three hundred members, and another in Westport containing over one hundred. Elder Cole has been laboring some in that region, of late, with success. Elder Hix, who is seventy-eight years of age, still preaches, and his counsel is listened to with the respect which is due to his age. I had the privilege of preaching in his house to a crowded assembly.

"Elder Morgridge has returned to New Bedford, and preaches to the first church; and the second church have removed their meetings to the house formerly occupied by the first, where Elder Baker is laboring with zeal and success. The church is becoming much more engaged, and some are seeking the Lord sorrowing. Their congregation has considerably increased of late. Other churches in this region remain much as they were. Elder Davis has removed to Salisbury, and there the prospect is encouraging.

"Since the general meeting at Exeter, New Hampshire, the church has been rising, the congregation increasing, and, in every respect, the prospect brightening. Elder Blodgett has made a permanent stand there for the present, and his labors are a great blessing. Some have, of late, been converted to God. I preached with them last evening, and the very air seemed to be the breath of heaven. 'The Lord is there.' Finally, I find nothing discouraging in the good and glorious cause; it is prospering and will prosper.

"In time past I have greatly feared that plans would be successfully set on foot to guide and drive our connection out of the old beaten track of simplicity, spirituality, and liberty; but the present state of things is more promising in this respect than it has been for any previous period for many years. Our brethren in the

west and in the east are resolved to hold fast and stand fast on the old ground, and maintain the ancient order of things. ELIJAH SHAW."

Soon after this letter was written, he returned home to Portland, and spent the last few days of the year and the opening of the new year with his friends, as he had before expressed a wish to do; and having again commenced his travels, he writes as follows: —

"KENSINGTON, Jan. 15, 1834.

"BROTHER FOSTER: —

"My last was dated at Kensington, New Hampshire, whence I proceeded to Hampton, and preached on the Sabbath, December 22. Here I had the pleasure of meeting my old friend, Elder Noah Piper, who has remained steadfast from the first day until now. Monday morning, in company with Elder William Coe, rode to Portsmouth and on to Kittery Point, where brother Coe preached. Here we were refreshed with a happy interview with Elder Mark Fernald, who was in Christ before me. Tuesday, travelled only to York, and tarried in consequence of a storm. Wednesday, rode to Portland, and was rejoiced to find my family and friends generally enjoying health; but some were gone to the grave. One sister, a member of the church, had fallen in death in my absence.

"The Sabbath following I preached with the church at Kennebunk, and found them in a comfortable state, with prospects of good before them. Here I visited Elder Joseph Smith, on his death bed, and found him in a comfortable and happy state of mind, expecting soon to go the way of all the earth. Here, thought I, is the end of all that is earthly; the man of God here resigns his work and goes to receive his reward. The next Wednesday, which was the first day of the year, brother Smith breathed his last.

"This week I spent in Portland, attending a series of meetings alternately at the two Christian meeting-houses, in company with Elders Tobey, Phinney, and Coe. These meetings were reviving and encouraging to the disciples, and we hope may be the means of lasting blessing to many. The first Sabbath in the year was a season of refreshing to the church, and to my soul also, while we once more on earth commemorated together the Savior's dying love. The next week was spent mostly in attending to the concerns of my family and holding a few meetings. On Saturday I was visited by Elder John Boothby, of Saco, who made mention of the death of his honored mother, who died in the Lord, and also of Elder George Parcher, of his neighborhood, who was buried the day before.

"Monday I left home again to visit west. When at Portsmouth I heard of the death of Elder Henry Pottle, of Stratham, and to-day, with seven others of our ministers, I have attended his funeral. Elder Pottle was a man much esteemed and respected for his talent and his piety, and for his gift both of exhortation and doctrine. He and Elder Smith were both members of the Rockingham Conference, and had been preaching not far from thirty years each. Their work is ended, and they will no more be called to pass through trials for the cause of Christ. Solemn is the call for us all to be also ready; but especially solemn to us who profess to be ministers of the gospel. Again and again we are reminded that soon we must leave the walls of Zion, and others must fill our places. Surely 'the godly man ceaseth, and the faithful fail from among the children of men.' In view of all these things, let us pray the Lord of the harvest that he will send forth laborers into his harvest. ELIJAH SHAW."

CHAPTER XV.

CONTINUES HIS TRAVELS.—RESIGNS THE PASTORAL CARE OF THE CHURCH IN PORTLAND.—REMOVES TO AMESBURY.—ATTENDS A GENERAL MEETING AT UNION MILLS, NEW YORK.—MOVES TO EXETER, NEW HAMPSHIRE, AND ENTERS UPON HIS DUTIES AS EDITOR OF THE CHRISTIAN JOURNAL.

The year 1834 Elder Shaw spent, as he had most of the time since he settled in Portland, travelling in various places, attending conferences, and preaching with those who had no settled minister and needed his help. When he did not write for the paper, we have no account of those travels; for that reason we can give nothing definite till the time he wrote the following letter, dated

"Mason, N. H., July 26, 1834.

"To the Editor of the Christian Herald.

"I left my family last Friday, and arrived here on Saturday, intending to spend the Sabbath with the church in this town. I find them in a very flourishing, happy, and prosperous state. The church was organized one year ago last May, during a general meeting which was held here; it then consisted of about twenty members. It now numbers about fifty, all walking in love and union. Two of their number have been taken away by death within a few months, both young women, who had but just put on the Lord Jesus Christ. The first of these died a few months since, and her death was noticed in the Christian Herald; the last was baptized the 1st of June,

and a few days ago died in the triumphs of faith. With one exception, every member of this flock has been baptized by Elder Henry Plummer, of Haverhill, Massachusetts, who has labored more among them than any other of our preachers. Opposition has not been asleep; but it has done them no harm. A great and effectual door is opening through this region; but we have no minister located within forty miles of this town. The seed already sown by those who have labored in this vicinity is springing up and bringing forth fruit. We expect to see greater things than these. E. Shaw."

In the fall of this year he left his local situation at Portland, Maine, and resigning the pastoral care of the church in that place to Elder Zalmon Tobey, he removed to Amesbury, Massachusetts. In October he attended a general meeting at Union Mills, New York, and after his return writes as follows to the editor of the Christian Palladium: —

"Amesbury, Mass., Dec. 29, 1834.

"Brother Badger: —

"I scarcely know why I have not written you before. When I returned from your place I intended to write you shortly; but so it is. We arrived safely, and found our children well and glad to see us.

"The most pleasant thing my mind's eye has gazed upon of late was to see you and that darling daughter walk slowly into the water, and to see her baptized by her father. Give to Elizabeth ten thousand good wishes from me and Mrs. Shaw. Ask her to pray that our children may attend to the all-important subject of religion in their youth.

"The churches in this vicinity are striving together for the faith of the gospel. They are literally and

emphatically increasing. Their numbers, their solidity, their influence, their wealth, their good order, and in some places, we trust, their spirituality and divine life, are increasing. Not long since, we held a meeting several days with the church at Kittery, Maine, which was blessed to the reviving and awakening of several. Elder Fernald has since baptized some, and yet hopes to reap more fruit as the result of the faithful labors of his brethren, connected with his own exertions, which are never wanting when there are signs of spiritual rain upon the people of his charge.

"Our people at Hampton, New Hampshire, have recently erected a new house for the worship of God, which was opened by dedication on the 2d instant. Elder Moses How, of Portsmouth, delivered an appropriate discourse on the occasion, from Matt. xxiv. 14, which was succeeded by sermons, exhortations, prayers, and other religious exercises, during four days and evenings. These meetings were a great blessing to the church and society in Hampton. Several came forward for prayers before the close, and a number have since professed saving faith in Christ. The above meeting was attended by twelve of our ministers, all of whom live within a few hours' ride of the place. The house our brethren have erected at Hampton is a beautiful edifice, thoroughly finished in modern style, and *paid for*. Elder Timothy Cole is their minister at present. We trust he has been and will be a blessing to the flourishing society in that ancient town."

Early in the spring of 1835 he removed his family to Exeter, New Hampshire, where he was to enter upon the duties of his office as editor of the Christian Journal, to which he had been elected the January previous.

In the year 1835, he, with other brethren, felt it duty to make an effort to establish within the limits of New England a religious newspaper, suited to the wants of the connection.

The "Herald of Gospel Liberty," the first religious newspaper published in this country, was commenced at Portsmouth, New Hampshire, in 1808, by Elias Smith, and in 1818, it passed into the hands of Robert Foster, and the name was changed to the "Christian Herald." This continued till 1835; but it had become very much reduced in size, and was issued only monthly, and its circulation and influence were not such as the people needed. The friends of the new enterprise, after much consultation and prayer, came to the conclusion to organize the Eastern Christian Publishing Association,* and purchased of brother Foster his list of subscribers, and on the 2d of April, 1835, the first number of the "Christian Journal" was issued at Exeter, New Hampshire, bearing the name of Elijah Shaw as editor. It was a respectably sized sheet, and was issued every other week. In entering upon this new field of duty he did not design to make the paper a grovelling or servile instrument of a party, but the friend and upbuilder of the Lord's Zion, by exerting a healthful influence upon

* The Eastern Christian Publishing Association organized January 1, 1835. Its officers were Elder Noah Piper, president; Elder Simeon Swett, vice president; Elder S. E. Brown, recording secretary; B. F. Carter, corresponding secretary; J. C. Blodgett, treasurer; Elders E. Shaw, R. Davis, J. C. Blodgett, executive committee; Elder E. Shaw, editor of Christian Journal; Elders Mark Fernald, M. How, and S. E. Brown, editorial council.

the community. He believed that *bigotry* was the bane of Christianity, that *anarchy* was a curse to the church; and while he endeavored to shun the former, he expressed his intention to look with a jealous eye upon the latter. By him, the spread of religious intelligence was deemed of the utmost importance. This he considered the food of the hungry Christian, and the rich and healthful beverage that refreshed the young convert. To hear of the spread of truth, the awakening of sinners, the conversion of souls to God, the increase of the kingdom of Christ on earth, and the establishing of Christian churches on the solid basis of truth and holiness, afforded him the greatest joy. The improvement of the ministry he also considered a subject of great importance, because he believed the character of the ministry was uniformly communicated to the membership, and pervaded the churches to that degree that, if one were acquainted with the ministry of a sect, he need hardly inquire to know the character of the churches; and it was his desire to do all he could to strengthen every ministerial qualification, in order that there might be a general advancement towards perfection. He believed that a rigid morality and deep piety must be insisted on, and that it should be inculcated by descending to particulars, and telling men what they ought to be, and how they ought to live and behave in every particular. Christian experience was to his mind a thing not to be overlooked, because it lays the foundation for every moral excellence, and for every pure enjoyment in this world and the next. He was not satisfied with a strict morality without Christian

experience, believing it fell far short of that elevation of character found in the early followers of the Lamb. He strove to inculcate the doctrine that experience and morality together make the Christian. He wished to maintain to the utmost that order and that holiness which characterized the first Christians, and desired that the duties growing out of the social relation should be noticed in connection with public worship, that, from the closet to the public altar, religion might shine in the character with the splendor of the sunbeam. These were some of his views when commencing his editorial labors. So great was the interest he felt in permanently establishing the paper, that, in addition to the editorial charge, the whole business department was under his care, and the work was arduous. However, he did not relinquish preaching, but supplied destitute churches, wherever opportunity offered, with the "word of life."

CHAPTER XVI.

CONTINUES HIS LABORS.—EXTRACTS.

Besides his labors as editor and publishing agent, during this year, he was active in aiding in the formation of the "New Hampshire Benevolent Society," which was incorporated by the legislature of New Hampshire, in June, 1835. The object of this society is to hold funds for the purpose of assisting and relieving sick and worn-out ministers of the denomination, and also to relieve the widows and orphans of such ministers, and, if able, aid travelling ministers. This society has been, and is now, in a flourishing condition. Resulting from his anxiety for the welfare of the Christian church, he had a deep interest in every thing which he thought necessary to extend its borders. He talked much and wrote frequently in such a manner as to express his anxiety that something more be done, whereby a *system* should be established that would tend more effectually and rapidly to advance the cause. In the following article will be seen what he thought that system to be, and what he considered

"THE WANTS OF OUR CHURCHES, AND THE WAY TO SUPPLY THEM.

"The sentence which heads this article involves much, very much. To show the internal and external

evils which prey upon the vitals, or disease and mutilate the extremities, is painful even to the sympathetic physician or surgeon, and it is much more so to the diseased themselves to be plainly shown their real situation. All this, however, cannot produce the anguish of one moment's despair of relief. While hope remains there is a measure of consolation arising from the anticipation of better days. Presumption, that worst of foes, and greatest of deceivers, is often busy when men are placed under such circumstances, and would fain lull to sleep the soul that is in imminent danger. It is neither the duty nor happiness of the faithful watchman to cry *peace* when evil is at hand, or to hide the remedy when it is in his power to prevent it.

" Our churches require immediate assistance. Some of them are doing well, being well provided for; but many of them languish for want, while the 'young children cry for bread, and no man breaketh it unto them.' No effect is produced without a cause; while the cause must be proportioned to the effect to be produced, or to the work to be accomplished. A great part of our churches were raised up by the instrumentality of travelling ministers, who labored night and day for the salvation of souls, till infirmities or poverty drove them from the field. Those who have endeavored to stand in the gap have found their labor to accumulate on their hands, till, from necessity, they have curtailed their labors, confining them to a smaller number of churches, which has left many interesting and promising portions of the field almost uncultivated.

"In all ages of Christianity, all denominations have found it necessary to employ two classes of ministers. In the early part of our existence as a people, our ministers were nearly all evangelists; they have now nearly all retired to local situations. Necessity has driven them to this. There was no system proposed and adopted whereby they could be supported; hence, as poverty pinched, they have, one after another, retired either to local stations, where they are supported, or to some secular calling or employment, by means of which they are enabled to support their families. We remain at this moment nearly as devoid of any systematic measures to supply destitute churches, and to enlarge our borders, as we were thirty years ago. The *cause* which effected the great change then, has, in a great measure, ceased to operate; that is, travelling ministers, full of zeal and the love of souls, do not 'run to and fro' as they then did. Many are turning their attention to other employments, and not to feeding the flock of God. For these reasons, the ways of Zion mourn, and in some places the fruitful field is turned into a wilderness. The *cause* must again be brought to operate, or the effect will gradually, but regularly, cease to exist. There must be a plan adopted to supply the churches with the ministry of the word, and the administration of the ordinances. There must be a system of operation presented and agreed to, by which pioneers shall be enabled to penetrate the forest, and turn it into a fruitful field. What shall be done? Our ministers cannot live without bread, nor their families be supported by the wind. If they travel, how shall they be supported? The Methodists have

a travelling connection organized, and move on systematically. 'That is *episcopacy*,' says one; 'such a plan requires a bishop, and is not congenial with our Independent or Congregational form of church government.' There is much weight in this argument; let it pass for the present. The Congregationalists and Baptists have formed societies and raised funds for the express purpose of supporting men to travel and preach where the people are not able to support those they wish to hear. 'That is a *missionary plan*,' says another; 'that is what I have always been opposed to, and always intend to be opposed to.' There is not much argument in this last reply; however, if nothing else will give satisfaction, let us go on without system. Let us proceed without a plan, and see whether we shall succeed better to shoot at random than to take deliberate aim. To this the reply is, we have tried it, and find by unhappy experience that God does not work a miracle to supply the want of systematic measures, or to accommodate the avaricious or covetous disposition of a sordid mind. Now, if a regular travelling connection requires the episcopal form of government, to which we cannot submit, and if our present plan, or rather want of plan, leaves the feeble unprovided for, and drives the messengers of peace to the fields for bread, then we are left to the last choice either to go on as we have done, and eat the bitter herbs, while writhing beneath the intolerable burden of our own anarchical course, or else act the part of rational beings, by providing a remedy for every evil, and applying *cause* in every case where we wish or expect an *effect* to be produced. Do we wish our

churches to flourish? Then let them be supplied with the ministrations of God's word, and with the ordinances of his house. Do we wish to extend our borders and establish new churches? Then let us send men to do it. Do we wish such as we do send to continue to be useful in the work? Then let us provide means for their support, and not thrust them into the *brick-kiln* and provide no *straw*. If we wish to see travelling ministers provided for, then we must take measures to accomplish it. We must not depend on the ravens to bring our prophets bread and flesh in the morning, and bread and flesh in the evening. No, that day has passed by. *Funds must be raised.* A society must be formed to do it. Men must be employed to travel in destitute places. They must be assured that they shall be supported. A fair compensation must be made them for their services. They must be such men as shall be approved by those to whom they are to look for their support. There must be a perfect understanding between those who are employed and those who are pledged for their support, so that all things may move with strength. Objectors may say, this is a complete missionary system. Very well, so it is; and do you on that account reject it? If you do, then present something better. Till then, a system on the principle of raising funds by societies, and supporting evangelists out of such funds, must become the order of the day among us. This plan is not designed to help our most wealthy churches, but rather to open the way for them to help the poor, by contributing to the funds of the society, that from a hundred sources there may be drawn tributaries,

which shall accumulate until the aggregate shall furnish subsistence, in part or in whole, to many of the faithful heralds of Jesus, while they shall carry bread to the hungry and water to the thirsty. Our largest and wealthiest societies are able to give a good support to their own pastors, and also to contribute much to the funds of a society for the benefit of those who are less able. Others of our societies, though not able to give a full support to a minister, are, nevertheless, able to do something towards it. These can receive assistance from the society that shall be formed for the purpose. Call it a *domestic missionary society*, or any thing else that is appropriate. Such a plan would provide the means of carrying the gospel to those places where now we have little influence. Instead of withdrawing our labors from feeble churches, because they cannot support a preacher, we shall be enabled to increase and extend our labors far beyond their present bounds. Then, instead of heaping favors on one minister, and pressing another into the earth, that equality which the gospel inculcates will become general; not that all will become equally acceptable among the same people, but all will be sustained according to their gifts and usefulness.

"Finally, the die is cast, and we must either drag and dwindle, or establish a system of missionary operation for the benefit of weak churches and for the diffusion of light and religious knowledge where we have no churches."

We extract from among the many articles which meet the eye, as it glances over the editorial columns

of the "Christian Journal," the following, written on the last day of the year 1835: —

"THE LAST DAY.

"The last day. What solemnity hangs around this short sentence! Whether we speak of the close of human life, or the end of the world, or even of the close of some period of human existence, as a year, a month, or even a week, it is solemn to reflect that the portion of our life marked by this period is gone, to be recalled no more. *The last day* of another year is past, and was observed by several congregations in this vicinity with suitable solemnities.

"We spent the day and evening at Salisbury Point, Massachusetts, and were favored to hear six gospel sermons. At ten o'clock, A. M., the congregation assembled for the dedication of the new Congregational meeting-house, and listened to an excellent sermon, from Mr. Towne, of Amesbury, from 1 Tim. i. 11, 'The glorious gospel of the blessed God.' The preacher, having presented the blessings of the gospel to men, first as social inhabitants of the earth, and secondly as travellers to eternity, he left the work of dedicating the house to be performed in a prayer which followed. This was scriptural. In the afternoon, at the same place, heard a sermon by Mr. Dimmick, of Newburyport, adapted to the occasion of the installation of Mr. Gunnison over that church and society, agreeably to the usages of the church. Text, Matt. x. 41, 'He that receiveth a prophet,' &c. The character of the true minister, and the reciprocal obligations binding on him and on the people of his

charge, were set forth in Scripture light and in Scripture language. Too plain was this testimony to be misunderstood, and too forcible to be forgotten.

"At evening, assembled, with a crowded audience, at the Christian Chapel, where four sermons, and several prayers, exhortations, and songs, filled the time from half past six to twelve o'clock. First, brother T. F. Alexander scripturally answered the question, 'What is man?' Secondly, brother T. Cole clearly laid open man's wants and dangers, from Eph. ii. 11, 12. Thirdly, brother R. Davis set before the people a rest to which he invited them, from Ps. cxvi. 7. Fourthly, the people were addressed from 1 Cor. vii. 29, 'Brethren, The time is short.' This discourse continued till a few minutes before twelve o'clock, when we all fell upon our knees, and with great solemnity and many tears confessed to God, and invoking his aid, endeavored to commit ourselves to him in a renewed covenant.

"Truly it appeared that God was present, and did approve the confession and accept the offering. Such were the scenes of the last day of 1835, and thus was commenced the present new year."

Towards the close of the first volume of the Christian Journal, he thus writes, showing the state of religious interest in Massachusetts and Rhode Island at that time: —

"Not unlike every other branch of Zion, our churches between the Merrimack and the south shore have been called to experience many changes. At some periods, true report said, they were enjoying

great prosperity. God was enlarging their borders, and peace dwelt among them in every direction. At other seasons a sad reverse has fallen to their lot. The churches have been clothed in sackcloth, while the Lord's true and faithful ministers have continued to walk 'between the porch and altar, and to say, Spare thy people, O Lord, and give not thy heritage to reproach.' Such has been the state of many during the last year. But the scene is changing; the churches are arising in strength, and the watchmen are lifting up their voices on high, to show Israel their transgressions and their sins. In addition to ordinary effort, they are combining and concentrating their strength at particular points, and thus bringing the weapons of spiritual warfare to bear on the most vulnerable parts of the enemy's camp, and that, too, with success. They are holding such meetings and using such means as God is pleased to bless in the awakening and conversion of perishing sinners.

"It is a time of more or less revival and reformation in several churches. In Tiverton, Rhode Island, Westport and Dartmouth, Massachusetts, the work of the Lord has gloriously revived under the recent faithful labors of Charles M. Sowle, of Westport, and John Phillips, from Broadalbin, New York. In Tiverton a church has been organized with twenty-six members, and they are about to erect a chapel. As the fruit of their labors in South Dartmouth, a church is soon to be organized and a chapel built. These two men were ordained at Westport last week on Wednesday. Of the former we have no particular knowledge; but brother Phillips is a young man of

whose talents and promise we entertain a high opinion, and of whose future usefulness we cherish the fondest hopes. Our brethren in New Bedford are rising. By a letter from a brother of that place we learn that some revival and a brightening prospect are shedding peaceful influences upon Zion there. A four days' meeting was to be held the present week in the church under the care of Elder Morgridge.

"It fell to our lot to participate in the blessedness which attended a protracted meeting held with our brethren in Boston last week. Ministers from the neighboring churches attended, whose primary object appeared to be the conversion of souls to God. Judging from the character of the preaching and other exercises, we could not doubt that the church and their minister called the meeting, and that the ministers attended, purely to promote the spirituality of the church and the conviction and conversion of sinners. These consequences followed: The spiritually-minded gained strength, the backsliding confessed with tears, the impenitent became alarmed, and a large number came forward publicly as mourners, and bowed with solemnity and tears at the altar of mercy. Some, during the meeting, obtained peace with God and rejoiced in hope of his glory. Being compelled by duties, we left before the meeting closed, but doubt not God crowned the efforts of his people with success.

"At Lynn a great change has been effected, which is still increasing. A good society was collected there last summer, with a thriving church, to which additions are constantly making. A glorious revival is now in progress among them, and sinners are 'flying

ike clouds, and like doves to their windows.' A sec-
ond Christian society has been organized, with suffi-
cient materials for a good church, which is to be con-
stituted in a few days, under the supervision of Elder
William Lane, who has just commenced his labors
with that people.

"Such is the present religious aspect of several sec-
tions of Massachusetts. Every good man will rejoice
in the passing away of the clouds of sin and error,
and in the dawning of the morning upon the churches
of Christ. Let every heart be uplifted to God, that
his spirit may be poured out, and that the whole land
may become inundated with salvation."

CHAPTER XVII.

IS AGAIN CHOSEN EDITOR OF THE JOURNAL.

At the second annual meeting of the Eastern Christian Publishing Association, holden at Exeter, March 1, 1836, the following resolve was passed:—

"*Resolved*, That our editor, Elijah Shaw, is entitled to our sincere thanks for the firm and unwavering course he has pursued in conducting the Christian Journal, and for his untiring zeal and exertions in upbuilding the cause of Christ."

Elder Shaw was reëlected editor of the Journal, and also treasurer, and a member of the executive committee of the association.

He immediately resumed his labors with the same cheerfulness and zeal which had ever characterized him, and the following "appeal to the ministers and members of the Christian connection," which appeared in the first number of this volume, shows the deep interest he still felt in the cause he was striving to forward, and the desire he had that all should help to hasten the day when the "light of Zion" should "go forth as brightness."

"Brethren: Feeling called upon by the imperious obligations of Christian philanthropy, and by every tender tie that binds the heart of man to man, while associated as members of the same Christian com-

munity, and believing that the cause in which we labor requires immediate and special effort on the part of its friends, and particularly its public advocates and consecrated ministers, — also having strong confidence in the correctness of our general principles, and in their adaptation to the wants of the present age, provided they are strictly adhered to, and faithfully maintained, — therefore I stand forth this day to expose to your view some of the points to which your attention as Christians, as brethren, as lovers of men, should be unitedly, undeviatingly, and perseveringly directed, at the present important juncture.

"The great principle and firm basis on which every other has been built, is *holiness of heart and life.* This includes correct views of the nature, character, and requirements of God, with some just and scriptural notions of his plan of redemption by Jesus Christ. Pardon of sin through faith and by repentance, with evidence of acceptance by the testimony of the Holy Spirit, is included in the doctrine of holiness. This embraces religious revivals, reformations, or multiplied conversions. These have ever been our first objects, our great source of growth and strength. This has always been the principal thing. Nothing but backsliding has ever caused one of us to feel indifferent to the subject of reformations. They began, and have perpetuated, our existence; their continuance will increase us, their decline will paralyze us, and their cessation will ruin us. Religious revivals, then, must not be thought or spoken lightly of. They make heaven on earth, and save the souls of their subjects. Hence measures should be pursued

to promote revivals, to open the eyes of sinners to their deplorable state and impending danger, and to persuade them to embrace Christ, and with him pardon and salvation. With others we have been too remiss. We have suffered the churches to decline, Christians to remain cold, yet unreproved, and sinners to pursue their wonted sinful course to ruin, and all this without putting forth that exertion, and exercising that Christian zeal, which the gospel and the exigency of the case requires. The scene, however, is changing. Ministers are girding on their armor, and Christians generally, in many of our churches, are becoming aroused, and the glorious news, that sinners are flocking to Christ, is flowing in from different quarters. Still the work is not so general nor so powerful as it should be, nor as it may be, nor as, we trust, it will be. Come, brethren, let us come up to this work. Lose not sight of it in the dark fog of worldly applause, nor desire for ease and love of money. Brush all these aside, and labor and pray for revival — solemn, powerful, general, continued revival. Say not because the work is the Lord's, therefore must we wait, and slumber, and sin, and rebel against the plain word of God. God has promised always to hear the prayer of faith, and always to bless the faithful labors of his people. Our time to work in the vineyard is always ready. Let us then be doing, expecting our heavenly Father to bless, revive, and build up Zion. Another point to which we should direct our thoughts is *internal tranquillity.* Peace in the body, peace in the churches, peace among the ministers, is not only the fruit of a Christian spirit,

but it is the source of strength, life, comfort, and credit to the people possessing it. A professor of religion who disturbs the tranquillity of others, or a minister who raises disturbances, is a pest to society. That church which is agitated with internal broils, through the intrigue or the ignorance of such as regard their own will more than they do the happiness and prosperity of the church, are exposed to the taunts and ridicule of all lookers-on, while no judicious Christian will envy the members of such a church their station, but will rather pity such as are compelled to be thus entangled with these religious disturbers of the peace.

"That peace may remain, and quiet prevail, in a church, its members must be forbearing. None should determine to have his own way, but all be subject to one another. In forming a social compact of any kind, every member relinquishes some of his individual rights, that he may secure some greater ones. No person is fit for any society who *will* exercise all his rights as an individual. He must either be subject to the body or leave it. 'Yea, all of you be subject one to another.' Simple obedience to this text will do more towards maintaining peace than all the councils and church meetings in the world.

"*External peace*, too, should be the desire and aim of all our ministers and churches. He who is disposed to be always at odds with other denominations will sooner or later be troublesome at home. The subjects of attack and quarrel among Christians have generally been minor matters, and the contentions which have thus risen have produced greater injury

to the weightier matters than the supposed errors ever did or ever would have caused. We need not fellowship sin, but we may and should be kind, friendly, and Christian-like in our whole course towards God's people around us. To ridicule the impertinences, hold up to public scorn the human frailties, and to set in the worst possible light what we deem the errors of our fellow-Christians, seem hardly to savor of a tinge of the spirit of the meek and lowly Jesus. The public man who thus thrusts at those around him will be always in trouble, and keep his friends in the same. The observations we have been able to make for twenty-six years have confirmed us in the opinion that an independent, straightforward course, plainly avowing our sentiments, and openly practising the precepts of the gospel, is far better than contending with every one we meet, because he does not go our way, or believe and practise just as we do. If we do not cultivate peace with our neighboring Christians till we convince them we are right in all things, and they wrong in whatever they differ from us, surely we may look for a stormy passage to the very harbor, even if we should chance, by the stationary lights of Zion, to find the entrance to the golden city.

"'Peace, peace to him that is afar off, and to him that is nigh,' is the language and spirit of the gospel of the 'Prince of Peace.' American Christians are, at this time, like the Europeans at the close of Napoleon's war in 1813, 'tired of hostilities, and sighing for repose.' Let them enjoy it.

"*Internal improvement*, in the spiritual application

of the phrase, should now call forth all the wisdom, energy, and resources of the Christian churches and ministers. Our churches should be subjected to a regular, scriptural, and healthy discipline. Our ministry should be improved by ministerial discipline, mental cultivation, habits of study, and intense application to the great work of the ministry. Systems of instruction should be every where introduced — Sabbath schools for our children, Bible classes for those who are older, common schools for primary instruction, and academies for those who are to fill important stations.

"Let these four great subjects be made the burden of our speech, and the object of our labor continually and unitedly, and we shall soon see the 'light of Zion go forth as brightness, and the salvation thereof as a lamp that burneth.'

"April 11, 1836."

CHAPTER XVIII.

VISITS VERMONT.—HIS VIEWS OF REVIVALS.—HOW CHRIST'S MINISTERS ARE CALLED.

Having been chosen at the New Hampshire Christian Conference, holden in Barnstead, New Hampshire, May 27, 1836, as delegate to the Vermont Conference, holden in Marlow, New Hampshire, June 13, he left his office for a few days to fulfil this appointment. In the Journal he thus writes of it: —

"Pursuant to arrangement, we left on Thursday evening, the 10th inst., and lodged at Durham. Friday morning, in company with Elder William Demerit, passed up the old Concord Turnpike, through the capital, to Hopkinton. The legislature being in session, we stepped in a moment to view the sages, and to glance an eye at the interior of that noble edifice, whose solid granite front and whose elevated eagle clearly represent the mountain's substance and the *flying king*, every where to be found in this state. Here we greeted several of our friends, from different parts of the state, assembled as legislators, and others, both inhabitants and visitors. Concord is rapidly improving; new streets are laid out, and new buildings going up constantly. Whether the moral improvement keeps pace with the increase of wealth and population is a question.

"Saturday, passed through Henniker, Hillsboro', and Washington, to Marlow. Not having been in Henniker for about twenty-six years, and remembering that then a man on foot could have travelled at least one mile in the road, by stepping from stone to stone, without touching the ground, we were much astonished to find the very best of roads, several elegant meeting-houses, a handsome and flourishing village, and every thing in thriving order.

"At Marlow we met several of our former acquaintances, and many ministers whose countenances were new to us. On the Sabbath four sermons were preached by Elders Abner Jones, Jasper Hazen, Elijah Shaw, and Julius C. Blodgett. All was pleasant, and we hope not unprofitable.

"The conference, which commenced on Monday, was a season of mutual good feeling; and it was grateful to every Christian feeling to witness the general desire to make of twain one body, 'so making peace.' It is believed that the spirit of party and of faction had scarcely an obscure lodging in the conference, and that things are in a train to facilitate the rising and advancement of the cause in Vermont by the united and vigorous coöperation of those who bear that sacred name by which we are called.

"To meet with the ministers of Christ from the south to the north of Eastern Vermont, from Lower Canada, from Massachusetts, from various parts of New Hampshire, and from Maine, all in harmonious feeling, and generally anxious to pursue the same system of measures, was refreshing and encouraging to the friends of truth and union.

"Previous arrangements rendered it indispensable to leave before the deliberations closed. This we did with great regret on Tuesday morning, and arrived in the midst of our papers, correspondence, and inky establishment on Thursday morning.

"The public and private opportunities enjoyed during this journey have served to increase the conviction that pacific measures, tending to conciliate, consolidate, and resuscitate the body of Christ, are the most scriptural, profitable, and acceptable generally. Plainness, fairness, and mildness are every where called for. Zion has bled by reason of feuds to no profit, and now the watchmen and their flocks say, 'Let there be no strife among the herdsmen, for we are brethren.'

"Refreshed with the ride and the pleasant interviews enjoyed, we will resume our pleasing task with fresh courage and renewed ardor."

All who have thus far perused these pages will have become well aware that few ministers, if any other one, ever took a deeper interest in revivals of religion than he who is the subject of this memoir, and perhaps no one ever commenced earlier in life or spent more of the best of his days laboring in the midst of them. For this reason the following article upon this subject, taken from the Journal dated September 22, 1836, and written by his own pen, may be interesting.

"REVIVALS.

"Religious excitements, revivals, or reformations have, for the last thirty-five years, been very common and very extensive in America. The new countries of Kentucky, Ohio, and Western Virginia were

powerfully, extensively, and for a long season visited with great revivals in the first of this century. The Middle and Southern States shared largely in a similar work, though less exciting, and less contrary to the usual dictates of sober reason. New England, for thirty years past, has been experiencing great and wonderful revivals, which have, like fire, been spreading from place to place, and from one denomination to another, till those who regard revivals as erroneous, and ultimately hurtful, are looked upon as enemies to true religion. Revivals, however, are not of recent date in America. We may look back to Whitefield, Wesley, Edwards, Tennant, and others, who, by their zeal, eloquence, and spirituality, have fanned the flame of revivals the length and breadth of America. So in other countries. Revivals may be traced to the apostles and to the day of pentecost. Their happy fruits, in thousands of instances, are apparent in the life and death of their subjects. Although the purity of the real principle and the result arising from its operation are so universally apparent, yet revivals have their religious foes, their declinings, and their reactions. For the last year all these have operated as powerful hindrances to revivals in the United States. Instead of the news of a glorious reformation here, and hundreds converted there, filling and enriching the religious papers of several denominations, to the joy of thousands, they come to us bearing very little of the best of all news. A few are brought to Christ, and at long intervals we are informed of an extensive work of grace.

"The question often arises, Why is it thus?

Surely there is a cause, and it should be sought out and removed. Let every Christian, every watchman in particular, search for the cause, so far as he is concerned, and apply the remedy. Extravagances in revivals have contributed largely to this declension. The irrational vagaries encouraged by various wild enthusiasts have disgusted the more philosophical and reflecting, and in many instances their arguments and feelings are the fruit of opposition to revivals.

"Vain Philosophy has headed his host of opposers to revivals, and has enlisted thousands of thinking people under his banners. The unparalleled worldly prosperity of our country has served to draw thousands into speculations, which preclude the possibility of participating in deep religious feeling. Many highly-exciting subjects have taken so deep a hold of other thousands that there remains no room for a revival spirit among them. A general want of exertion to produce a better state of things hangs heavily upon Zion, weighing her to the earth.

"These are a few of the many sad causes of the present decline and want of revivals among us. The remedy is the next thing to be sought. This we cannot now present particularly, but will only say, the remedy for this great evil, and cause for grief and alarm, will be found in a radical and thorough turning to God in all the departments of Zion, especially in the ministry."

His great anxiety that the watchmen of Zion should do their work faithfully, and his implicit faith in their ability to spread his cause throughout the world, will

not seem strange when we see by the following article, written soon after, how firmly he believed

"CHRIST'S MINISTERS DIVINELY CALLED AND SPIRITUALLY DIRECTED.

"Natural qualifications and acquired abilities shine forth in every good minister of Jesus Christ. He who has no natural talent for the duties of a minister can never supply them. He who does not add acquirements to natural abilities will be but a dwarf, at best, in the ministerial office. But over and above all these are those spiritual qualifications which alone are derived from the influences of the Holy Spirit.

"In our investigation of the subject of the *call* and *assistance* of Christ's ministers, derived from the Holy Spirit, we must have recourse to the Scriptures. This is 'the sure word of the prophecy.' That the church established by Jesus Christ never is to undergo any radical change, by divine appointment, appears evident from many passages which represent the church as a 'bride,' the gospel as a 'supper,' the types as centring here, the apostles as set forth 'last,' and that Christ's gospel shall 'cover the earth,' and his kingdom fill the world, while Jesus shall 'reign over the house of Jacob forever,' 'and of the increase of his government and peace there shall be no end.'

"Christ has given 'apostles, prophets, evangelists, pastors, and teachers.' These did not give themselves. They did not take up the business of preaching because they chose the work in preference to any other employment, nor because they thought themselves competent to the work. No; they thought themselves

'less than the least of all saints,' and imputed their preaching qualifications to the grace they received, saying, 'Unto me is this grace given.' His grace made the difference. 'By the grace of God I am what I am.' The apostle says, 'He called me by his grace. He counted me faithful, putting me into the ministry.' What but a touch of grace caused the fishermen to leave all and follow Jesus when he called them? So far as we are favored with accounts of the first impressions on the minds of ancient ministers of Christ to engage in this work, there are evident marks of a divine agency — a divine call — a spiritual and immediate call from God to the work. 'For this cause I have appeared unto thee, to make thee a minister.' 'No man taketh this honor unto himself, but he that is called of God, as was Aaron.' As the call and induction of the High Priest was by the interposition of God, so was that of the common priest. As God called Jesus to the honor of High Priest of his church, so does he those who are to minister unto them in Zion. Ministers are the servants of God. Does not a master *employ* every one of his servants? Is there not a *time* when he employs them? Does he not assign to each his work? or does he turn them into his field, and let each choose the work that suits him? Thus might not much of the labor remain undone, while on other parts more would be bestowed than was necessary? As Solomon engaged whom he pleased to prepare materials for the temple, and assigned them their work as it pleased him, so Christ, to build up his spiritual temple, calls whom he pleases to the public ministry, and assigns them their several parts in the great work.

"There are some who deny that even the apostles, or any other of the New Testament ministers, were called by a spiritual, immediate, and secret call, or impulse, to preach the gospel, and, of course, deny that such call is to be looked for now. Consequently, every man has a right, and is as much called to preach as another, provided he has talent, and is disposed that way. Such a plan not only contradicts the Bible, but leaves divine affairs, on which man's salvation depends, almost entirely to the will and wisdom of man.

"It is true that every disciple of Christ ought to improve his talents in the cause of salvation, but he is not a competent judge of his own talents; and in every age some good men have thought less of themselves than others have thought of them, and have felt a shrinking, so that nothing short of a divine command has induced them to go forward in the work. This consciousness of divine commission has at once lifted up the languid head, and filled the desponding heart with courage. By this, the gatherer of sycamore fruit was enabled to drop his word unto Israel, and to prophesy unto Gilgal. By this, he who followed the flocks was emboldened to prophesy unto Bethel, and he that was 'ploughing with twelve yoke of oxen' was induced to be the successor of the Tishbite. This at once determined the four to leave their father, their ship, and their servants, to preach for one who had not where to lay his head. This divine call drew Philip of Bethsaida and Nathaniel into their ranks. It also drew Levi from the receipt of customs, and assigned him a place at the head of the evangelists.

And so of the rest. A man that does not feel that God has called him to the work may quit it under any pretext whatever, when health, ease, honor, or money fail; but he who realizes that 'he hath commanded us to preach unto the people,' and 'woe is unto me if I preach not the gospel,' he who in truth says, 'necessity is laid upon me,' — this man feels bound to the work by a stronger bond than ease, honor, or earthly property. Yes, if health decline he must do what he can. If the honor of men fails, he has the consolation that his Master did not seek honor of men, and that his apostles preached and held fast, though every step they took was called dishonorable. If his funds are reduced, and his stock be not replenished, even then he feels, and feels sensibly, that he is faring as well as his Master did, and as well as his sins have merited. Though he may positively know that if others should do their duty his wants would be supplied, yet the *divine call*, the command to preach, presses upon him with paramount weight. And why? Because it is divine, it is from God. 'Go,' and 'lo, I am with you,' still ring in his ear, and thrill through his heart, with the spirit-stirring power of a celestial mandate. He feels that there is no discharge, no compromise. He that can refer to no call, no time nor place, when authorized to preach the gospel, and who, consequently, feels now no such obligation resting upon him, can be a mere time-server, and suit his employment to circumstances. He can be a preacher if he pleases, or something else, if he finds a change will be for his outward advantage. 'The Lord maketh men high priests,' also second priests, under the law. The Lord constituted Christ

'chief Shepherd,' and others shepherds under him. It is therefore by divine authority, and not by human will, that every minister of Christ holds his office and performs his work.

"It is by divine commandment he commences; so by divine direction the servant of Jesus Christ continues to preach the gospel. The Lord Jesus said, 'I will send you another Comforter, even the Spirit of truth.' This, he said, should guide them into all truth; it should take and show to them these things. Christ promised to be with his servants. This must be by his Spirit. When the apostle, and his companion in travel, essayed to go to Bithynia, 'the Spirit suffered them not.' They 'were forbidden of the Holy Ghost to preach in Asia,' but at Troas were instructed of the Lord to go to Macedonia. They preached under the influence of the Holy Spirit. The apostolic order is, to preach gospel truth under the influence of the Holy Ghost. None will be kept to this who do not believe in it. O ye ministers of Christ! Are ye laboring under the divine agency? Do ye feel that 'thus saith the Lord'? Does a divine commission still lie before you? or are you lulled to spiritless slumber? O, beware of the snare! Hold communion with God. Ask counsel and receive guidance from the Holy Spirit. Then will ye see Zion advance, and sinners reformed under your labors. Then will your word be with power, and the 'arrows will be made sharp in the heart of the King's enemies.'"

Dec. 1, 1836.

CHAPTER XIX.

TRAVELS IN MASSACHUSETTS. — IS AGAIN CHOSEN EDITOR OF THE JOURNAL. — EXTRACTS.

The last part of December he took a journey into Massachusetts, to visit some of the churches, obtain subscribers for the Journal, and do whatever he could for the advancement of the interests of the paper in that state. He derived a measure of satisfaction from the many assurances he received, that his labors were approbated by a multitude of persons able to judge. He writes thus of his visits in what he terms

"THE EDITOR'S TOUR.

"December 28, commenced a tour south. At three P. M., by stage, arrived at Andover, Massachusetts, from thence by railroad to Mansfield.

"This flying without wings, passing through hills and rocks without ascending them, crossing deep valleys without descending, being one hour yonder, and the next at a distant part of the country, without exertion, and with trifling expense — this is a new era, and calls to mind the past, when a short journey was dreaded because of the slow and expensive manner of accomplishing it.

"Elder A. G. Morton is the pastor of the Mansfield

church, which, under his care and his faithful labors, has maintained a respectable standing, and has experienced a gradual, but permanent, increase. It was pleasant to preach to a people who have long been accustomed to hear sound and scriptural reasoning, attended with spirituality and the power of the gospel.

"Mansfield is becoming a great coal mine. An abundance of coal, of an excellent quality, has been found here, and at this time they are past all obstacles, and not a doubt remains of the vast extent of the field. A visit to the mine brought to mind the testimonies of Scripture, which teach us that the earth is to be destroyed by fire. Combustible materials are abundant in the bowels of the earth.

"From Mansfield to Taunton at the usual steam speed — three minutes to the mile. Spent the Sabbath at North Dighton, with the church under the care of Elder Willliam Shurtliff, who, during the last year, has been the means of great good there. Under his administration the cause has been greatly revived and advanced in this place. The church has been nearly doubled, and still there are weeping souls inquiring the way to Zion. Great harmony prevails, which is always promising. A church blessed with a spiritual, prudent, and understanding pastor is favored with no ordinary blessing, which should ever be highly prized, and, if possible, long retained.

"At Assonet Elder Jones manifested the kindness of a father, and with his usual frankness offered a seat in his chaise to Providence, which was cheerfully accepted. The church at Assonet was once large,

strong, and united, but at present it is quite different. About three years since, a commodious and handsome chapel was built by the society; and as the society then was, there was sufficient ability to support a minister and to defray every expense without a burden. But alas! schism of no recent date has paralyzed their strength, and probably nothing will heal the breach till they and all so far unite and agree to extend an invitation to some one minister, who will, by common consent, be the pastor of the whole flock. Such an event would be pleasing, and joyfully hailed by every lover of Christ. Elder Thatcher, from England, preaches to the Swanzey church, and is esteemed. His absence at the time we passed was much regretted, as we anticipated a social hour. This disappointment was in part compensated by a pleasant interview with the family of brother Mason, who from the beginning has been a friend to our cause and a supporter of our principles and usages.

"From Swanzey we could behold Mount Hope, once the seat of the kingdom of Philip, the mighty Indian chief, who led on the war with our fathers. From this town we beheld the fine village of Fall River, and had a view of the land of peace to which Roger Williams fled from his Puritan persecutors.

"The city of Providence is one of the finest places in New England, is only about two hours' ride from Boston, although it is forty miles, and is connected with New York by a line of steam packets.

"The Christian church here is gradually gaining strength, though it is not large. They have a pleas-

ant chapel on Pawtuxet Street, and Elder Elijah Barrows is their minister. They had invited a protracted meeting, which brought together Elders A. Jones, C. W. Martin, G. W. Kilton, H. White, J. J. Thatcher, E. Barrows, D. Millard, E. Shaw, A. G. Comings, and others. To meet so many of the servants of God was pleasant. All except Elder Millard are residents of this region. This messenger of peace from the State of New York was welcomed heartily, and as he is about to extend his journey through all the Eastern States, he will carry joyful tidings to very many who have long desired the privilege of listening to him. The meeting at Providence continued through the week, and was very harmonious, and we trust in some measure profitable. But the church and chapel in this city are small and of recent date. Some trials and want of strength have retarded their growth and progress; but their prospects are far from being disheartening. The labor bestowed during the meeting tended to the salvation of souls, which is the great object of the gospel.

"Bristol, Rhode Island, is the residence of Elder H. Sullings, under whose care is a small church, with a good chapel. Here we spent the Sabbath.

"On the island we found Elder James Taylor at Middletown, Elder John Taylor at Portsmouth, and Elder Edward H. Peavey itinerating. All appeared prosperous, happy, and useful. At Portsmouth there was some revival and encouraging prospects.

"At Fall River we enjoyed a pleasant evening meeting, and preached to a good congregation. The

church is large, and their affairs prosperous. From Fall River we went to New Bedford, and spent several hours visiting among friends. Here we have three churches, with each a good chapel. We tarried at Fairhaven but a few hours, which passed away very pleasantly in the company of Elder William Taylor, the pastor of the Christian church in that town.

"Our meeting at Mattapoisett was very satisfactory, and, from appearances, peace and some vital religion prevail here. Friday, the 13th inst., reached Boston to dine, and at four o'clock left for Lynn. After a few hours at Salem on the 14th, proceeded to Amesbury, where we spent the Sabbath, and reached home on Monday."

February 29, 1837, the Eastern Christian Publishing Association met at Exeter, N. H., and Elder Shaw was again elected to take charge of the Christian Journal. He thus writes of it: "The editor has accepted the responsible station to which the unanimous suffrages of the members of the association have once more elected him, in the sanguine expectation that the patronage, correspondence, and interest of the Journal will continue its onward march, and that its character will become more and more elevated, while its utility and absolute necessity in the east shall, by the good resulting from its publication, become legibly written, indelibly engraved, imperishably blazoned, and written as with a sunbeam on the tablet of many hearts."

During this year he spent most of his time in the

office of the Journal, leaving only to attend the conferences in the immediate neighborhood, and to supply destitute churches on the Sabbath. The following article was written at the commencement of the year 1838: —

"THE NEW YEAR.

"Frail life of man! How rapid are thy days! Thy months, how swift they fly! Thy years, how quickly pass the days that compose them! Seed time is here, is gone, to give place to gray autumn, and straight is here again. The seasons which compose a year fly in their circle with meteorological speed. To-day we sow; to-day the ear appears; to-day we reap, and gather into barns. Winter spreads his icy mantle over the fair face of nature, binding in strong chains the earth's surface.

"But the changes of a year! How numerous! How great! While one is set up, another is put down. Thousands enter the broad world in the turning round of one short year, and thousands upon thousands take their leave of earth forever in the same short period. How many does this short space of time write childless! How many fatherless! How many widows! Alas! man is like the grass. Many a sunny morning has been hung round with clouds, and its brilliant sun densely obscured ere it had reached its meridian height, and the same day closed in tremendous peltings of the appalling storm. Many, very many who hailed the ushering in of the last year with a blithesome heart, full of promise and high-wrought expectation, have fallen to rise no more.

Such was the cheerful feeling which pervaded many a heart when the knell of 1837 sounded in their ears. Such is the bounding of their airy hearts at the birth of 1838. But a long catalogue of these are destined this year to hear the funeral knell of some beloved; and O, the host destined to fall from joyful heights to mournful depths ere the next twelvemonth rolls itself away!

"The new year has broken upon us with auspices favorable. Health and peace reign within our borders. The religious world, or, at least, a large portion of it, are at peace among themselves. Many of the churches are at this moment refreshed with gracious visits of divine mercy. Converts crowd the gates of Zion, and are welcomed by the saints to all the blessings and services of the house of God, while there is joy in heaven over one sinner that repenteth. Ride on, all-conquering King, ride on.

"The new year! Would Christians enjoy a happy new year, they must arise on the part of God and his holy cause. The dull slumbers of Zion must be broken. The spirit of worldly speculation must be abandoned. God's people must put their armor on. They must hear the word of God, 'Up, get ye out of this place.' Revivals of pure religion, — extensive, general, powerful, protracted revivals, — these will render the new year a happy, an interesting, a long-remembered year of release, a jubilee to multitudes of the souls of men of this generation. Brethren, lift your prayers to God; lift up holy hands; cry mightily to God. Labor for the salvation of souls God grant that 1838 may number a host coming over

to the Lord's side, and that this year all the resources of the church may be brought to bear on this one, all-important point of saving souls by bringing them to Christ, by elevating the standard of Christian holiness, and living to that standard. Let 'holiness unto the Lord' be inscribed on every public altar, on every family altar, and on the fleshly table of every heart."

CHAPTER XX.

CONTINUES HIS LABORS AS EDITOR. — SUPPLIES THE CHURCH IN EXETER.

In March, 1838, the Publishing Association met, and Elder Shaw was urged to continue his labors as editor. He accepted the appointment. At this meeting the following resolution was adopted: —

"*Resolved*, That the columns of the Journal be open for articles on the evils and sin of slavery, so far as the same may involve the fundamental principles of morality and religion."

Elder Shaw regarded slavery as a moral evil, and it seemed improper that any one sin should be so exempted from censure as that, by consent, the press should be forbidden to speak against it.

During this year he preached most of the time to the church in Exeter. In April he was called to preach the funeral sermon of Elder T. F. Alexander, a youthful servant of Christ, in whom he had felt a great interest. The loss of this dear friend affected him greatly. In May he was called upon to record the decease of Elder Hix, and also of Elder Henry P. White; the one an aged servant in the vineyard of the Lord, and the other a youth. In regard to this he says, "How solemn and monitory to record the

death of so many of Zion's watchmen! 'Be ye also ready,' sounds in the ears of the living." Before the month closed he received the intelligence that Elder Peter Young, with whom he journeyed when he first began to exhort in the name of his Master, had departed to a better world; and the same letter announced the decease of another beloved brother, Russell B. Davis.

He now felt a desire to be again in the gospel field, proclaiming a risen Savior to a dying world; and his anxiety in regard to the wants of the churches is to be seen in all his writings. We extract the following, written in July, 1838: —

"THE FALLEN WATCHMEN.

"The recent repeated strokes of death among the watchmen of Zion strongly impresses every feeling, Christian heart with the wants of the church and with the direction of the Savior, 'Pray the Lord of the harvest that he will send forth laborers into his harvest.' The sudden removal of six, most of whom were in the prime of life, has made a breach in the phalanx of pioneers to the church which nothing but the substitution of others, by the good hand of the Captain of our salvation, can make up. Besides those deceased, we have several who, though living, through indisposition are compelled to retire from the field of labor. While, in the providence of God, such are the privations and sad reverses in the ministry, we hear, from all quarters, the cry for help, for laborers, for shepherds to feed the flock of God. In this state of things, what shall be done? Shall we murmur?

Shall we be disheartened? No, in no wise. One thing can be done, and ought to be done. We ought to humble ourselves under the hand of God that is stretched out upon us, and, like the Ninevites, 'cry mightily unto God,' that he will grant relief to Zion by sending forth laborers unto his harvest.

"Brother Brown, of Portland, and others, have suggested the propriety of setting apart a day for fasting and special prayer to God, that these afflictions may be sanctified to us, and that God will raise up others to fill the places of those he has been pleased to remove from us. This suggestion must strike every one favorably. We trust the subject will receive the attention its solemn importance demands, and pray God that every heart may be deeply impressed, and that God will hear and answer prayer."

In the same paper we find the following notice from his pen: —

"DAY OF PUBLIC FASTING AND PRAYER.

"Under a sense of the late afflicting dispensations of God, in the removal by death of several of the ministers of our denomination, and of the great want of laborers in our churches, Thursday, the 30th of August, is appointed to be observed in our churches as a day of public fasting, humiliation, and prayer, that God will sanctify to us the removal of his servants, and raise up others to labor in his great harvest."

During the year 1838 he attended many of the conferences, and labored for the promotion of all the

great principles of Christianity, for union among the brethren, for more spirituality in the churches, for a closer walk with God. He was also anxious that the Christian connection should become more engaged in the promotion of education among them as a body.

In November, he visited Franklin, New Hampshire, and preached the sermon at the dedication of a new chapel which the brethren had erected, from Isa. lvi. 6, 7, "Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenants, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called a house of prayer for all people." Here he attended a protracted meeting, and preached to large congregations.

CHAPTER XXI.

CONTINUES HIS EDITORIAL LABORS. — HIS ANXIETY FOR AN INCREASE OF LABORERS.

At the annual meeting of the Publishing Association, holden in November, 1838, Elder Shaw was elected editor of the Christian Journal, and it was decided to issue it weekly. As assistant editors, Elders P. R. Russell and Samuel E. Brown were appointed. He labored alone, however, till the close of the volume. He appeared to feel deeply the necessity of more laborers in the gospel field, as the reader will notice by reading the following articles written in December, 1838: —

"A WORD TO THOSE WHO ARE EXERCISED ON THE SUBJECT OF PREACHING THE GOSPEL.

"My dear young brethren: Look about you — see a world lying in wickedness. Look before you — see the solemn day approaching when you must meet these thousands of perishing souls in the judgment. Look back upon what God has done for you. You are like brands plucked from the fire. Think of your vows to God — your promises of faithfulness. These are all recorded, and God requires your obedience. You owe him your continued service, and it is not for you

to select the sphere in which you shall act. Look within your heart. Does it burn for the salvation of men? Do not waves of solemnity roll over you from time to time, while you feel a constraining love moving you forward to invite sinners to the Savior? Do not the Scriptures occupy your thoughts, and sometimes particular subjects open to you with great plainness and sweetness? Do you not at times imagine you are in the midst of an assembly, declaring to them the great things of God which rise up before you on some particular subject? Dear brethren, some of us know what all these things mean. It is the voice of God calling you to stand forth and become laborers in his vineyard. Your help is needed — needed now. Will you give up your earthly prospects and ambitious designs? Will you venture forth, and cast your bread upon the waters, that you may find it after many days? We do not ask you to preach sermons. We ask you to improve your gift, be it what it may. Perhaps you will never be a sermonizer. No matter for that. Be a public exhorter, if that is your gift. If that is all now, perhaps it will be increased if you improve it. But if your mind is exercised at any other time with a particular subject, let that be your theme; but if not, then exhort the people as your mind is led at the time. But keep not silence. Go forward. You need not commit yourself by any declaration of your convictions that God designs you for a preacher. Improve your gift faithfully at all times, but come forward to the work. Come now. Come with all your heart, and the Lord come with you."

"A WORD TO THOSE WHO HAVE JUST ENTERED THE GOSPEL FIELD.

"My dear brethren: I feel for you. You have just stepped over an important threshold. Now you are beginning to be identified with the public laborers in the Lord's vineyard. We all hail you as such, and rejoice that with trembling you are taking steps on new ground. We have long been praying the Lord of the harvest to send forth more laborers. Hail, then, ye fellow-workers! Brethren, you need a word of advice. Can you receive it? If not, there is little hope of you. If you feel as you should, you will be glad, and even thankful, for good counsel from any one.

"In the first place, be not too forward. I do not mean that you should neglect your duty at any time through backwardness; but always be reserved, and show a proper sense of your own littleness. Never feel nor act as though you thought yourself of some particular importance; if you do, you will disgust the better portion of your hearers, lose the confidence of your friends, and sooner or later plunge yourself into disgrace. Keep small in your own eyes, and never push yourself forward, especially at large meetings, and on important occasions. Do your duty even then, but in as small and short a way as you can.

"Be simple and plain in all your communications. Beware of ostentation and show. Use plain, familiar language, and generally such as the people understand; but never omit the use of a proper word, if it is not generally used, because the people will not all understand it. Be simple, familiar, and plain. Be short. There are ten complaints of long where there

is one of short discourses, especially from beginners. I never knew a young preacher to finally fail whose communications were short. 'How did the young man preach?' 'O, he did well for fifteen or twenty minutes, but after that his discourse seemed to flat away, and he sat down in the fog, and left the people in darkness.' 'How did the young man succeed?' 'He did well — left off when he was done. It is true he was short, but he left us in a good frame, and we all want to hear him again.' Old preachers are apt to be too long; but we can bear it better from those who have stock on hand than from young beginners. I say again, be short.

"Be studious. You may have zeal and a feeling heart, and do great good; but you will never be a man in the gospel without study. Read much. Read several chapters in the Bible, every day. Read other important books on the several branches in theology. Read systematically. Examine particular subjects. Use every help within your reach. Knowledge never cloys — ignorance does. Never think to study that you may become a preacher, but that you may continue to be one.

"Avoid all impertinences. Never be odd for oddity's sake. Act respectfully, in a dignified, sober manner. Remember the sacredness of your work. Trifle not at God's altar.

"Beware of sloth. Rise early, and sit not about idle. Pray, read, sing, give counsel, labor from house to house. Be always treasuring up good ideas, and always communicating some good thing. Set your eye on the prize of heaven, and 'so run that you may obtain.'"

CHAPTER XXII.

EDITORIAL LABORS. — EXTRACTS.

The publication of the Journal weekly was commenced April 4, 1839. Elder Brown declined acting as assistant editor. Elder Russell accepted. The weight of labor still rested on Elder Shaw, as he continued the resident editor, and to him were committed the care and preparation of all the correspondence. He was relieved from the care of the financial concerns by the appointment of brother A. R. Brown as treasurer and business agent. Elder Shaw left the financial department of the paper in a prosperous state. The association was free from debt, and part of the money had been refunded to shareholders. He now gave himself wholly to the work of editing the paper, preaching as opportunity offered and his health would admit. He endeavored to persuade the members of the connection to lay plans for the furtherance of the gospel by means of missionary efforts. In June he attended the session of the New Hampshire Conference at Alton, and was, with others, engaged in devising means to establish within the bounds of that conference an academy, such as the wants of the Christian connection might require.

There is one gratifying reflection, that amid all his toils and cares, his desire for the spread of the gospel

was evinced in every step he took, in every article he wrote. In the editorial columns of the Herald of August 15, 1839, we find the following: —

"HOLINESS.

"Holiness is freedom from sin, or the conformity of the heart to God. The nature of God is holy, because he is removed to an infinite distance from sin. Angels are holy, because they are wholly conformed to the holy will of God. Men are holy, so far as they are purified from sin, and conformed to the divine image and law. The law is holy, because it excludes and forbids all sin, and in its tendency purifies all those who submit to its precepts and spirit. The way of salvation is holy, because not a step can be taken therein but in conformity to the holy will of God. The worship of God is holy, when performed agreeably to the divine will, with a pure heart, in acts of obedience to those laws which specify the nature and forms of acceptable worship.

"Holiness is the only passport to future glory. 'Follow peace with all men, and holiness, without which no man shall see the Lord.' 'Be ye holy, for I am holy.' All have sinned; this necessarily destroys holiness. The object of the Savior's mission was to remove sin, purify men's hearts, and shed upon them the Holy Spirit; renew in them a right spirit, and so change their hearts that their affections shall be set on things holy and divine, thus purifying the fountain, that the stream may also be pure; making the tree good, that the fruit may be good; pardoning sin and regulating the affections, that the life and conversation,

the private devotions and public worship, may be holy and acceptable, and the soul eventually enjoy a holy heaven, for which its sanctification on earth has fitted it.

"Holiness should be the object of pursuit with all men. Profession, zeal, feelings, experience, liberality, all these are unavailing without holiness — personal holiness. Men may be very much actuated by other motives; party zeal may prompt them; love of fame may stimulate them; a former experience may satisfy them; or public profession may set them at rest. Although these are right and good, yet when made the occasion of spiritual lethargy, and a substitute for holiness of heart and godliness of life, they cease to retain their value. Sound doctrine has a tendency to holiness, because it teaches the sinfulness of man, and the necessity of an entire renovation of the heart. He who is a full and firm believer in the true doctrine of the Lord in all its parts, is thereby taught to trust wholly in God, and to be wholly devoted to him; but to make good theory or sound doctrine, in any measure, to take the place of purity and true holiness, is to deceive one's self, and to lower the Christian standard at the expense of the only principle that can render the soul acceptable to God, or give it favor and peace before him.

"Christian enterprise should not be relaxed; but men's minds may be so far engrossed with great religious schemes, and outward works, as to neglect personal holiness and communion with God, to their own and others' injury. The mind cannot be more than full; therefore a heart and life right with God

should be our first object, and our labors and exertions abroad should be the fruit and effect of this state of the mind.

"It is to be feared that a false view of our real state often paralyzes our efforts to be holy. Greater trust is put in the simple experience of conversion than ought to be. Although a scriptural conversion is indispensable to the commencement of a holy walk with God, yet that conversion is not the after walk, nor is it proof positive that the heart will remain pure, and the affections holy before God. And it is very evident that many, when looking for their evidences of acceptance, refer almost entirely to their former conversion. It is not what a man was, but what he is, that renders him acceptable to God. It is the conception of lust that bringeth forth sin, and this, at whatever time it takes place, effaces the former character, and stamps the soul with the foul stain, which has no affinity with God's nature, or that holiness which alone can adorn it, or render it lovely in his sight. Hence Paul says, 'Follow holiness.' Make it the first great object of thought and pursuit. Put every other work and object in the background. Let this stand forth in bold relief. Whatever else may be deficient, whether knowledge, or skill, or zeal, or external show, let holiness, that soul-saving principle, which elevates the character, and assimilates it to God, its author — let this never be overlooked, neglected, nor rejected. It is holiness that gives tone to the whole spiritual man. The proportion of holiness will determine the proportion of usefulness in the preacher to a great degree. It will render useful the most retired and private Chris-

tian. It will enable him who is deficient in learning, and even in intellect, to do more than the most exalted talents and the greatest accumulation of knowledge can do without it. He, then, that would be great, or good, or useful, must be holy. His language must constantly be, 'Yes, holiness of heart I would more largely share.'

"Virtue and holiness exalt a community, and render them triumphant over all obstacles. While this pure principle is the mainspring in any society, God will bless them. Though few in number, poor in earthly goods, deficient in learned men, opposed by those around them, still they will rise, grow, spread, become a wonder in the eyes of their opponents, and accomplish feats in the holy work of turning men to God. A holy people must succeed, for God is with them. Therefore men should hear the divine mandate, 'Be ye holy, for I am holy.'"

During the summer of 1839, he visited his friends at Portland, Maine, with whom he enjoyed a pleasant season. The visit was short, but he returned to his editorial labors refreshed in body and mind; and in the fall of the same year he journeyed to the northerly part of New Hampshire, exhorting and comforting the churches. These occasional visits were sources of gratification to him, as he often met those who had been converted under his preaching. During this journey he preached a sermon at the dedication of the new chapel at Tuftonboro', and enjoyed the pleasure of meeting several of his brethren in the ministry.

In March, 1840, the Publishing Association appointed Elders Elijah Shaw, P. R. Russell, and David Millard editors of the Herald and Journal, and B. F. Carter publishing agent. Brother Carter took the entire charge of the business department, and also of the correspondence, and Elder Shaw was relieved from all care at the office. The following was penned at the

"CLOSE OF THE VOLUME.

"As the period has arrived when we shall vacate the office of resident editor of the Herald, propriety, and a sense of obligation and gratitude to God and our numerous friends, correspondents, and patrons, demand a few remarks, at this time, appropriate to the occasion.

"Five years have passed rapidly away since we were called, by the united voice of the friends of a New England paper, to take the helm, and attempt the hazardous exploit of navigating through troubled waves the bark they launched. We went on board cheerfully, though with trembling steps, in view of our inexperience, and the foaming billows and the wide-spread bosom of the deep, that stretched far and wide before us. Every wind has blown, from the most genial zephyr of the summer's morning, to the tremendous euroclydon that uproots and overturns, to the discomfiture of the hardy landsman and the weather-beaten mariner. But, thanks be to God, our cable has not slipped, nor has our anchor dragged. For the fifth time, our gallant ship has safely reached the port, after a year's cruise, and never before has

she come up the channel to her annual port with so good a crew, or with sails so filled as at the present. When last she went to sea upon the experimenting plan of touching *weekly* at the castles of our good patrons, many doubted and trembled for her fate; but she has weathered the cape, and once more lies moored at her fasts.

"While taking a retrospect of the past, we can but thank God and take courage. The good hand of God upon us has been apparent at every step. The undisturbed health which we have enjoyed has been cause for gratitude. Our consciousness of being in the way of duty has given serenity to our mind. A sense of inadequacy has thrown us upon God, upon research, and upon the aid of the experienced. The counsel of good and experienced friends, in the day of trying and dubious scenes, has not only cast light upon our path, but has endeared such counsellors to our heart by a thousand tender ties, never to be sundered. Our extensive correspondence has brought multitudes who live afar off to appear like neighbors; and to remove from a situation where this correspondence centres, is like going far away from old acquaintances and familiar friends.

"Our subscribers, too, though hundreds of them never wrote us a line, have become as familiar as the companions of our youth. When a subscriber, whose name we have written a hundred times, steps into our office and gives his name, though we never saw him before, he seems like an old acquaintance.

"Every part of our work has become as natural and easy as the straightforward course of the me-

chanic or the husbandman. It is laborious, and often it has required the exercise of the last energy, and the whole stock of wisdom possessed, with the best counsel that could be obtained. But, thanks be to God, who giveth us the victory through Jesus Christ our Lord. Never can we be too grateful to our personal friends and the friends of the Herald. When need of aid has been intimated, it has always come. Never will such friendship be forgotten; and we will now say to all such, if ever it is in our power, your stern and inflexible friendship shall be cheerfully reciprocated.

"To-day we leave the helm, but not the ship. It is our own choice. Several have entreated us to keep the post, and none have requested us to retire; but our mind was made up months since to take the course we now take, and to take it at this time. At the last meeting of our association, we handed in our resignation, and it pleased that body to elect three true and faithful friends of the cause to act as editors of the next volume. We had no objection that our name was among them, since the duties devolving can be performed without confinement to the office. Hence the old editor will not leave the paper, but will weekly furnish a portion of its editorial matter. Our two associates will be introduced next week, when the first number of volume six will be issued. Of the value and advantages of our five years' toil we have nothing to say. If any souls have been benefited, to God be all the praise. During this period, we have been called to publish the conversion of thousands of souls. This has been the best part of

the intelligence communicated through the paper, and it is hoped that its columns will hereafter contain still more of this soul-cheering news.

"There is one more subject to which we will advert, but must do it with emotions of grief and sadness. A large number of our humble, faithful, and useful ministers have, within five years, been called away by death. At the commencement, they wrote for our paper, and we hoped long to enjoy their counsel and coöperation. But God has seen fit to order it otherwise, and we have been called to spread out before our thousands of readers the sad tidings of their decease. But we must soon follow them. Every year has carried some of our patrons to the house appointed for all the living, and multitudes who, when we commenced, read the columns of our paper, now sleep the sleep of death. A solemn admonition is this, that when a few years are come, we all shall go whence we shall not return.

"We expect hereafter to look back with great satisfaction upon the time spent in this office. It is true it has measurably narrowed our sphere of action as an evangelist; but it has enabled us to speak, through the press, to many thousands. The minds of individuals have been enlightened on many important subjects, and the general views, feelings, and character of our churches have been greatly elevated. Peace and union prevail throughout our ranks, and the present prospect to do good and advance the cause is greater than at any former period.

"With all these promising prospects clustering around the paper and the cause, we rise up from this

chair with a cheerful heart, and will hereafter address the patrons as a co-editor with those chosen brethren who, we are happy to know, are well qualified to render the paper both interesting and useful.

"Grace, mercy, and peace be multiplied upon the readers, writers, and conductors of the Christian Herald, with all the church of God."

CHAPTER XXIII.

REMOVES TO LOWELL.—VISITS THE CHURCHES.—HIS FEELINGS IN REGARD TO MISSIONARY OPERATIONS.

In April Elder Shaw removed his family to Lowell, Massachusetts, and again commenced travelling in New England. On the 13th he left Lowell for a short journey eastward. Spent a few days, including the Sabbath, with Elder Fernald, at Kittery, Maine, where he found the work of God rapidly progressing. 21st, he preached at Haverhill, Massachusetts. Here he found Elder Plummer much engaged in the work, while many were manifesting their interest in religion, and much anxiety to be numbered among the people of God. Several meetings were held in this and the adjoining towns, and much good accomplished. The first Sabbath in May he also spent with the church at Haverhill. The work of grace still continued to spread, and all strong barriers seemed to have been removed. Almost every day during his stay there, some anxious seekers found peace in believing, and others publicly manifested their deep distress of soul. The next Sabbath he spent in Westport, Massachusetts. Here the church under the charge of Elder Isaac Smith was enjoying a revival which had then continued some weeks. He also visited Assonet, where he found the church gathering strength under

the labors of Elder James Tailor. At Somerset, New Bedford, and other towns in this vicinity, he also found the brethren still continuing in the faith, and enjoying encouraging prospects.

With the church at Fall River he preached once, and was rejoiced by meeting with his old friend and fellow-laborer, J. S. Thompson, under whose labors the church at Fall River had been much blessed.

He also spent a few days on Rhode Island, with the churches at Portsmouth and Middletown. His next visit was at Bristol, Rhode Island, where he found the labors of Elder Sullings had been crowned with abundant blessings. The last Sabbath in May he spent in Providence. This church he found destitute of a permanent pastor; but they had gained much strength under the labors of Elder Edmunds, who had recently left them.

From Providence Elder Shaw returned to Lowell, and after a few days visited Newburyport, and preached one Sabbath. The hall occupied by the church recently organized was thronged and overflowing.

The week following, June 12, he attended the New Hampshire Conference, at Durham, New Hampshire, where he witnessed much union among the servants of God. He felt new courage and increased determination to spend and be spent in the cause. The next Sabbath he preached once at Exeter and twice at Kensington. Tuesday following, he left for Portland, Maine, and spent four Sabbaths with the church there, under the pastoral care of Elder S. E. Brown, to which he commenced preaching ten years before. There was much revival spirit among them,

and many had recently found peace in believing. In writing of this visit for the columns of the Herald he says, "The hearty welcome and the kind treatment which I always meet in Portland, and especially during my late visit, serve deeply to engrave such friends upon the feeling heart. The firmness and attachment of old friends, with the many trials and joys we have shared together, render that spot more endeared to me than any other on earth. God bless his people and his cause there, and reward them for favors and liberality shown his servant."

July 13, he returned to Lowell. After remaining there two weeks, preaching on the Sabbath at Methuen, he went to Durham, New Hampshire, where it became necessary for him to tarry and assist in reference to the proposed academy at that place. Although he had not received the advantages of a liberal education himself, he felt much interest in the dissemination of learning among all, and was ever ready to lend a helping hand to forward any plans which might be proposed in favor of the cause of education.

From Durham he proceeded through Dover and Rochester to Milton. The church there he found in a flourishing state, having enjoyed a revival that season under the labors of Elder W. Burnham. The next evening he preached at Wolfboro', and the Sabbath following at Tuftonboro'. From this place he proceeded north to Conway and Bartlett; then through the Gap of the White Mountains to visit Lancaster and other towns upon the Connecticut River. From Colebrook, New Hampshire, he writes, "The prospects of Zion here are brightening, and she will yet

shine as the brightness of the firmament." At Stewardstown he preached to a crowded congregation. Eight ministers were present. Finding their hearers were anxious to attend, those in the surrounding towns gave up their meetings, and all concentrated at this place. Although in a portion of country he had never visited before, he found many old friends, whom he rejoiced to meet after a separation of several years.

After preaching three times on the Sabbath in that place, he made arrangements for each day till the visit in that quarter should close, and on Tuesday commenced the circuit on horseback, the roads being poor, in company with Elder O. P. Tuckerman. His first appointment was on the disputed territory called Indian Stream. Spent the Sabbath at Hereford, in Lower Canada, where they baptized four converts. The congregations at this place were large and solemn. Many came twenty miles to attend these meetings, and listened with much interest to the sound of the gospel. The way seemed preparing for a general revival of religion, which he believed would elevate the churches and exalt society as nothing else could, since it is "righteousness exalteth a nation." August 24, he left this section, and after visiting and preaching at Franklin, and spending the Sabbath at Andover, he arrived at Lowell on the first day of September.

On the 9th, he attended an annual meeting of the Rockingham Conference. He had long been a member of this conference, and was deeply interested in all which pertained to its welfare. Soon after this session he writes as follows to the Christian Herald:

" All were rejoiced at the success which has attended the faithful exertions of our fellow-laborers, whereby many have been saved and the churches greatly increased. It was delightful, at this feast, to meet the veterans of 1810 and the younger soldiers of 1840. The aged gave their counsel, while the young listened with deference, and appreciated the words of long experience. Union among the members of this conference was never more perfect. Two things have always characterized its meetings and preserved its strength. They allow each other to entertain and express their different views without acrimony, and then yield peaceably to the vote of the majority."

Probably there was no man in the Christian connection who felt more deeply or talked and wrote more freely upon the missionary subject than Elder Shaw. He was one of its first agitators, and did not permit his lips to be silent, or suffer his pen to be laid down, till his brethren were willing to coöperate with him in what he considered a noble cause, and worthy of the attention of every Christian. In the Christian Herald dated August 6, 1840, he commenced a series of articles, headed " A Missionary System," in which he expressed his views and feelings with regard to this subject, and endeavored, by placing before the churches and ministers what he thought should be the character of such a system, why it was needed, and in what manner it might be adopted by the Christians as a people, to arouse in them an interest equal to his own, hoping it might result in the establishment of missionary societies, and lay the foundation for a true

system which nothing earthly could overthrow. He gave his views on this subject as follows:—

"It is too common that churches and individual Christians are governed by selfishness. Not only are their own temporal concerns the object of their chief attention, to the neglect of the poor, and of the Christian cause generally, but their own spiritual affairs seem to absorb nearly all their attention on that subject. Hence those churches and those individual Christians who are strong and wealthy, only look to their own interest, while the feeble and the poor are left to struggle with adversity and difficulties, which without aid they cannot surmount.

"It was a rule with the apostolic churches that the abundance of one should be a supply for the wants of another, and that the strong and wealthy churches should aid the feeble, the poor, and the few. Wherever this plan is adopted at the present day the greatest advantages arise. This is the way the gospel is carried to the destitute, and the weak made strong. There are many places where good churches might be raised up; but they are at present too few and too weak to sustain the ordinances of the gospel among them. Hence, by being neglected, as it were, necessarily, they scatter, and the favorable opportunity passes unimproved. At present, the greatest need of missionary means and operations is on this wise. If we can do nothing for the benighted abroad, we can, and we are bound to do, something for those around us. We have many churches which are abundantly able to do much every year, and scarcely any which are not able to do something, in aid of this important

object. But is nothing done among us in this way? No, nothing at all. Brethren, these things ought not to be so, and they must not be so. The time has come when a spirit of philanthropy and Christian liberality must be diffused abroad among our people, the power of the strong must be brought to bear upon the wants of the weak, that Zion may flourish and spread all around us. It is not because our people are more covetous than others that they communicate less; but it is because no system has been adopted, and there has been no concert of action on these matters. Were a system devised and adopted, and the pastors of all the churches to engage in the work, and lay the subject before their people, and urge its importance upon them, then give them an opportunity to contribute, funds to a large amount might every year be raised to aid those who are not able to sustain the cause among themselves without assistance. Such aid would not only afford present relief, and prevent their failing and becoming discouraged, but many such feeble churches would soon become sufficiently strong to sustain themselves without foreign aid, and also to assist those who are in the same feeble state from which the aid of others has enabled them to arise.

"The apathy and indifference on this subject among our people has arisen from several errors and misconceptions, which must be removed before they can be brought fully to do their duty on the subject. Some of them we will endeavor to point out. In the first place, the independence of the churches has been carried too far. Every one has seemed to feel that they had little or nothing to do with the prosperity or

adversity of others, but that every one must rely wholly on its own resources. This is a great error, and should be relinquished. Every church should feel that their mutual dependence is such that the strong can and should help the weak, and the weak should expect to receive help from the strong. Another error consists in a misconception of the object receiving the aid and contributions which are given. The money collected is not for the minister, but for the benefit of the cause among the people where he labors. The people need the spiritual labors of the minister. Those who are able should support him, so that, instead of laboring with his hands for his own bread, he may bestow his labors on the poor, and build up Zion among them. One more error is wholly in the ministry. If the ministers should agree to act in concert on this subject, and lay it before the churches, going forward themselves, the work would go on bravely. The minister may think and speak favorably, and nothing be accomplished. He must first lay the whole before the people, with the object and the plan. Then he must appoint time and place for it to be attended to. He should contribute himself liberally, and thus set an example, and the work will be accomplished. This subject has occupied the attention of many of the most pious and most observing and judicious of our brethren for years past; but as yet little has been accomplished. Nearly all see clearly that many places are becoming waste, and many new and promising fields are left uncultivated, wholly for want of the aid which the strong and wealthy are abundantly able to supply; but how to

procure and apply that aid still remains the hard and unsettled question. We have meditated much upon this question, and feel resolved, from a sense of duty, to give it an investigation, and not to flinch till one desperate effort is made to accomplish the object contemplated. We intend never to shrink till something permanent is accomplished."

CHAPTER XXIV.

MISSIONARY LABORS.

Not long after he commenced writing on this subject, the minds of the people were moved by an appeal from a minister who had some years before gone as a pioneer into the Michigan Territory, where but one Christian minister had ever been located. Having successfully toiled there for about fourteen years, he removed farther into the western wilds, and commenced laboring in Cave county, Illinois. The encouraging words which he wrote from that field of labor, and the account which he gave of the good to be done there, could he be sustained till a church of sufficient strength should be raised to support him, roused the feelings of those who had been more blessed of God in the east, and the prompt manner in which they responded to his appeal clearly showed, to the mind of Elder Shaw, that the missionary spirit was abroad among the churches, and nothing was wanting but a *system* in which the ministry would agree. He immediately undertook to show them how plainly this one instance of destitution in the west, and the wish of the people to lend aid where it was needed, proved that nothing could be done unless some *plan* be fixed upon and adopted by all who wished the cause to advance throughout the world.

With fresh courage he again commenced writing as follows: "As soon as the wants of the people in a destitute section are set before us, scores are seeking for a channel through which they can convey the means of support to the laborers, that the cause may be advanced in that region. Now, do not all see clearly how much better it would be if such channels were opened and kept open in every direction? When this exigency is set out to our churches, one man has to take it upon him to call upon the people to contribute; another must offer his services as agent; another offers to act as treasurer, and so on. Indeed, a kind of temporary missionary system has to be organized by voluntary officiousness, and this effects the object for the time being. But as soon as this one good work is effected, and all disposed have sent in their contributions, this temporary system will become defunct, and every thing will return back where it was before. And after a hundred important posts shall have suffered for want of aid, perhaps some mighty, soul-stirring appeal may induce others to nominate themselves for office, that the warm-hearted Christian may find one more chance to give a moment's vent to the overflowings of his liberal soul. Who does not see that a permanent system, always organized, with proper officers and agents, would be abundantly better? Such an organization would cost little, would occupy little time, would interfere with no other business, would throw no burdens upon any class, — in short, it would do no harm in any way, but, on the other hand, it would be an incalculable benefit. It would encourage and culti-

vate a spirit of liberality, so that, instead of diminishing the funds of other objects, it would rather increase them. Hundreds of dollars, if not thousands, might be collected every year, and appropriated to the sustaining and advancing of the good work in those places where the people cannot sustain themselves.

"We can remain guiltless no longer while this part of our duty remains undone. If the ministers only say so, the work is commenced at once; and while they push it forward, it will progress. It is, we believe, the united testimony of ministers of other denominations who have advocated the taking of collections among their people for missionary purposes, that those societies which are most liberal in their contributions, are also the most punctual to support their own pastor; and generally those who do the least for others are the most backward at home. Therefore no preacher need fear that a missionary collection will take that amount out of his scanty income.

"We now wish to present this subject to our ministers directly. You are the men with whom it lies. If you embark, the people will go for it; if you demur, they will do nothing. You are not requested to join a society by paying from one to five dollars a year; but you are called upon to give your influence, and to call upon the people to contribute — to appoint the time and place, and lay the subject before them, and have the box passed to them as often as you think expedient, but once a year at least, leaving it to every one's conscience to cast in what he pleases, and doing the same yourself. It is not to be supposed that all will be in favor of this throughout

our churches, but very many will be; and a little from every willing contributor will amount to a fine sum annually, and certainly will increase as our numbers increase, and the spirit of the subject gains ground."

Soon after publishing this article, his courage was strengthened still more, and his hope of success much increased by encouraging words from the pen of Elder Barr. He thus expresses the feelings with which they filled his soul: "Thanks be to God that another man of God has had his spirit stirred up to plead for a system of missionary operations. Elder Oliver Barr has given a spirited article in the Palladium on that subject. His inability to comply with urgent calls importunately pressed upon him, has roused all the sensibilities of his zealous soul to the importance of the missionary enterprise. Right — all right, brother. Press the subject in the west, and we will not let it slumber in the east. Let the Palladium teem with your heart-searching appeals, and the Herald shall echo its sonorous blast, till, roused to the danger of perishing multitudes, men of God shall volunteer, and the now slumbering churches shall sustain them in the missionary field, both domestic and foreign."

He still agitated without cessation this subject of missions, and it continued to rise, spread, and grow among the people, and particularly among the ministers, until a meeting was holden on the 10th of November, in which it was presented and discussed, and a unanimous wish expressed to enter forthwith into an organization for missionary purposes. A constitution was prepared, adopted, and subscribed to by

those present. The proper officers were chosen, and the members subscribed a large sum on the spot. Soon after, he wrote the following appeal, which will apply no less to the people now than eleven years ago: —

"A New England Missionary Society is now formed. It is designed as a nucleus, around which all other operations of the kind may cluster. The design of this appeal is to call the attention of our ministers, our churches, and all philanthropic individuals, to the subject, and set before them the importance of action — speedy and energetic action — in this soul-saving work. To the ministers we first look. Not that it is expected, or should be expected, that you should furnish the principal part of the funds to carry on missionary operations, although your example should accompany your precepts. Of your little you should give a little. But this is a small part of the work we expect you to do in this business. You are expected to lay the work before your congregations from time to time, and exert a private, every-day influence in its favor. You are expected to preach occasionally upon the subject, and take up collections. Wherever it is expedient, you are expected to form local missionary societies auxiliary to the New England Missionary Society, and thus set the people at work. Think not, brethren, that you can do no good beyond the bounds of your local charge. In this way, you can do extensive good, and that for a great while to come. The people look to you for example and for teaching. They will not reject the truth when placed before them with that overwhelming evidence of which this

subject is susceptible. Some may reject it, because their long-established prejudices will not yield; but shall that truth which has for its object the salvation of souls be kept back on that account? Shall the unprejudiced not be taught, and the good work not go on because the apathy or the opposition of a few stands in the way? No, it must not be so. Stand up, then, ye men of God, and boldly plead the cause of the poor. 'This work belongs to you.'

"But shall the whole be left with the ministers of Christ? Are not the churches bound to engage in this work? Beyond the ministry, to the church, as a body, the waste places of Zion are looking for aid. To you, then, we appeal. Many individuals and many churches have felt strongly inclined to aid in a work so benevolent; but they saw no system — no method by which they could send their liberality, and have it judiciously applied. This objection is now obviated — a system is established — every reasonable excuse is removed. The door is wide open — the means are in your hand. The channels are now set before you. Our appeal is urgent. For the bleeding cause — for the perishing sinner — for the poor and weeping destitute, we ask a little of your abundance. Cast your mite into the Lord's treasury. 'The Lord hath need of it.' It is lending to the Lord. He will repay it 'good measure, pressed down, and shaken together, and running over.'"

CHAPTER XXV.

TRAVELS AS AGENT FOR DURHAM ACADEMY.—PREACHES IN LOWELL.—HIS VIEWS UPON THE SUBJECT OF CHRIST'S SECOND COMING.

In October of this year Elder Shaw was appointed agent, by the committee engaged in the erection of Durham Academy, to collect funds for that institution. He commenced visiting the churches, to solicit subscriptions and public contributions, wishing, by introducing the subject publicly and in private, and urging the claims of the institution to the public patronage, to be able to collect funds sufficient to place the academy on an elevated and permanent foundation. He also wrote and spoke in favor of raising a permanent fund of ten thousand dollars, the annual income of which could be used in defraying the expenses of the school, should there at any time be a deficiency in the amount received for tuition. And when it was not needed for that purpose, it could be employed in purchasing necessary apparatus, books for the library, &c. The cause of education was dear to him, and he wished to do all in his power to advance it in the Christian denomination, that the youth among them might be fitted to occupy important and useful stations in society. He continued to travel on this agency until February, 1841, when he resigned it to Elder Tilton, and returned to Lowell. Soon after he commenced his labors as pastor

of the second Christian church in that city. The first church had been formed four years, and having become quite large, it was thought best to commence a second, and, by the earnest solicitation of many, and the request of the pastor of the first church, he set about the work. The Hamilton Hall was fitted up for them, and on the evening of January 29 the first meeting was held. He preached upon the occasion from Isa. liv. 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." He still continued editor of the Herald, and contributed to its columns every week. The following was written at the close of 1840: "Alas! how many friends have this year pressed the hand of affection for the last time, and departed to distant climes, to return no more! How many have, with light heart and gladsome mood, cast off their proud bark from its mooring, and to the sailor's joyous song hoisted canvas to the breeze, never, never to return! The year 1840 has been one of uncommon blessing as it respects temporal and spiritual affairs. What wonders has God wrought in reformation! O how vast the company who began the year in sin, and end it in the fear of God! What encouragement has followed and attended the labors of the servants of Christ the past year! Many young men have entered the gospel field, and put on the panoply of the cross, while others have exchanged it for the crown of glory at the end of this gospel warfare. But do *we* close the year better in heart, better in practice, than we commenced

it? It should be so. Every precept of the Lord requires a growth in grace, and that we should abound more and more in all goodness. Let us, then, gird up the loins of our mind, and struggle up the hill of difficulty cheerfully. Let us thank God for the past, and be resolute for the future. Let us walk softly before the Lord, as did Hezekiah when he knew that his days were few. O that every minister and every Christian may pass the line that divides the present from the coming year with solemn awe and devotion to God! and as life's taper burns low, may our hopes rise high, and be fully realized while founded on the promises of God. O Lord, forgive the past, and strengthen for the future."

During the time he labored with the people at Lowell, he travelled very little, but remained with them, visiting, preaching, and endeavoring to advance the cause by every means in his power. He still wrote constantly for the Herald, and felt the same interest in it he had formerly done, though duty seemed now to require that he should labor in another and quite different sphere from the one he had occupied during the six years previous.

About this time the doctrine of Christ's second coming in the year 1843 was greatly agitating the public mind, and, by consent of the editors, and approval of the Publishing Association, the columns of the Herald were thrown open for its free discussion. In the fall of 1839, while Elder Shaw occupied the editorial chair at Exeter, his attention had been particularly called to this subject, by a course of lectures delivered there by Mr. Miller, the founder and father of this doctrine.

He regarded Mr. Miller as "one of the best of men, possessed of an excellent spirit, and a real Christian." His theme he considered as one of the most sublime that could be imagined, and Mr. M. as a complete master of it. He attended these lectures, was much interested in them, and gave it as his opinion that good resulted from them, since they threw much light upon the prophecies — more than any he had ever before heard. Yet he could not believe Mr. M. correct in all things, but on the contrary his arguments failed to prove to him any thing with regard to 1843, and he never believed that it was proved by Mr. M. when Christ would come. In fact he believed that time to be kept from the knowledge of man, and *not revealed in the Bible.*

He participated in no public discussion upon this subject, and did not write much, if any thing, upon it until nearly two years after. His first article was published in July, 1841, and was headed, "When will Christ come the second time?" He then expressed his opinion freely that no man knew, or could know, the time of the second appearing of our Savior. Upon this point he said, "I have not been able to find a single passage in the New Testament that states when Christ will return to this earth. In the absence of such proof in the New Testament, I am induced to turn to the Old. But there I find not a single passage that tells when Christ will come the second time to judge the world. Men do not know the time, for we have the direct testimony of Christ on this point. As the time of Christ's second coming is kept from the knowledge of all men, so also it is not known to the

angels. 'Of that day and hour knoweth no man, no, not the angels in heaven.' (Matt. xxiv. 36. Mark xiii. 32.) Then the time was kept so profound a secret that God would not intrust his holy angels with it. And shall man think to know what God would not reveal to his angels?" He also gave many other testimonies from Scripture, such as he deemed sufficient to prove, to all, the intentions of the Father that the second coming of the Son should not be foreknown by the children of men. His next article was upon "The signs of Christ's coming," in which he said, "The fact that signs precede his coming goes far to prove that the time of his coming is not revealed." He expressed the fullest faith in the existence and frequent appearance of these signs of the coming of the Son of man. Yet he equally believed that nearly all these signs had often appeared from the death of Christ to that time; hence he adds, "Whoever says these signs have just appeared for the first time must be ignorant indeed; and whoever says their appearance now, or of late years, proves that Christ will come in or about 1843 must have forgotten that their appearance in years and ages past was then as portentous as now. Hence by these signs we cannot know the precise time, but they indicate the certainty of the event, and admonish us that the time draweth nigh; and so they always have. Therefore whenever we see these signs we are admonished that Christ's coming approaches, and obliges us to be ready for the event. The same obligation was imposed upon ages past, and the generations yet to come will be bound to regard such things in the same light; and all are required, while they see

these signs, to watch and pray, and regard them as admonitions from heaven to be also ready, and not to say, 'My Lord delayeth his coming,' and therefore neglect preparation, but to be admonished daily, and look up for redemption to draw nigh." The true exposition of the text last quoted he believed to be as follows: "The chapter from which this text is taken, from verse thirty-six to the end of the chapter, shows that the 'faithful servant' is not faithful because he *knows* when his Master will return, nor because he believes he will return at a particular time, but his Master has commanded him to work, and promised to return, but has not told him *when*. He is only to be faithful till he comes, let that time be when it will. This he resolves to do, and *thus* secures the Master's approbation. But the 'evil servant' has the same information as the good. He knows his Master is gone, and has promised to return; and he knows what work he should do till he returns, but does not know when he will return. And as men try to think things as they wish them to be, so he works himself up into an opinion that his Master will not return under a long time, and then begins to smite the servant, and eat and drink with the drunken; but in the midst of his wickedness his Master comes and cuts him asunder. Hence it appears to have been the 'evil servant' who said, 'My Lord delayeth his coming.'"

These words, too often ungenerously charged upon many who were living in daily obedience to Christ, and who firmly believed in his second coming, were not unfrequently repeated as his apparent feelings, while speaking and writing against a doctrine he

believed untrue from its beginning, and would finally prove the scourge of the church.

In reply to the articles which he first wrote upon this subject, five were written by Rev. J. Litch, a Methodist minister of Massachusetts. These were written in a kind spirit, and replied to in the same manner by Elder Shaw. The various arguments used by him then, or at any other time, it would be unnecessary and out of place here to state. His mind was ever open to conviction, and he was always ready to receive knowledge upon this subject, from whatever source it might come. There were probably few who investigated it more thoroughly than he, and the result of his researches he published, from time to time, in the Herald, and also in a work of sixty pages, printed in 1843. From the beginning to the end of the excitement upon this subject, he remained, with many of his brethren in the ministry, firm at his post. For those who adopted the opinions of Mr. Miller he exercised true Christian charity, knowing there were many among them who knew not how to avoid the weight of his proofs and arguments, though they often had many doubts upon the subject. He still loved the true gospel of his Master, and labored without wavering for its advancement; feeling always the truth that death was near to all, and when that should come there could be no more preparation for Christ's second appearance to judge the world, his constant prayer was, that he and all others might feel the force of the text, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

CHAPTER XXVI.

LEAVES LOWELL.—LABORS IN DURHAM.—VISITS THE CHURCHES.—TAKES THE PASTORAL CARE OF THE CHRISTIAN CHURCH IN FRANKLIN, NEW HAMPSHIRE.—HOLDS A MEETING ON KEARSARGE MOUNTAIN.

Feeling much interest in the success of the academy at Durham, New Hampshire, and in the Christian church at that place, in March, 1842, he took the pastoral charge of the church in Durham. During his labors at this place he wrote and published "The Sentiments of the Christians;"* and although the church required much care, and extended over a large circuit, he improved every opportunity which was offered for doing good. The following article, written in the summer of 1842, is truly characteristic of the writer: —

"I MUST WORK WHILE IT IS DAY.

"The life of man is his day; death is a long and moonless night, wherein no man can work. The great work to be performed by our Lord was to be done before the night of death; and this he kept constantly in view, thereby leaving his followers an example and a lesson that should ever be before their

* A work which has passed through two editions, and is now, at the request of friends, appended to this memoir.

eyes, and should continually urge them on in the performance of every duty in its season. Considering this language of Christ as recorded for our admonition, we should view the subject as first presenting a work for us all to do. As fellow-heirs, and as bearing peculiar relations to all the human family, we all have a work on our hands. The ministers of the gospel have their appropriate sphere of action, while every Christian, however obscure he may be, is bound to perform a work in the cause of Christianity which should as fully employ his powers as does the work of the minister of Christ. A great work for the salvation of our own souls and for the redemption of others is set before us all, while Christ requires all to enter into the vineyard and labor.

"Secondly, there is a day allotted us to do all our work in. That day is our natural life. It is a short day at the longest, but its duration is to us a matter of the greatest uncertainty. But sure we are that it will end at death, and then our work must cease. Through all the public life of Christ he acted on this principle, and improved every opportunity, every moment, and every power. Had we a long day, and but a half day's work to perform, there would be some apparent excuse for neglect and delay; but it is not so. Our life is short, and we have a full day's labor to perform. Our Lord improved every day, and the whole of every day, and sometimes he rose up to his work 'a great while before day,' and at other times continued all night in prayer, and even performed a sea voyage by night to get from one congregation to another. What an example of industry and perse-

verance is this! How should it stimulate us to improve every moment to advantage!

"Thirdly, death, or the end of this life, is a night beyond the limits of the period of our labor. When the fatal hour arrives, our work is finished; and whether we have been faithful and wise, or whether we have been slothful, we can do no more, for 'there is no work in the grave whither thou goest.' The greatest and best, and the least and the worst, alike here lie down silent and still.

"How should these considerations spur us on in the service of our God! How should they impel us in the discharge of every duty at the proper time! Work, Christians, work while life lasts. Ministers of the word, work. Work while it is day. The day is short, the night is near, and the reward of the faithful is sure. But woe to the slothful servant."

He remained at Durham, preaching constantly to the church there, until October, when he visited Massachusetts, and for a few months preached in New Bedford and adjoining towns. In concluding his account of this visit, he says, "There is a peculiar joy arising from a renewal of long acquaintances, and from a view of former united toil. Old soldiers take great satisfaction in meeting, long after the battles of youth are past. So it is with old soldiers of the cross."

The latter part of November he left Durham, and spent a short time in travelling and visiting the churches, attending protracted meetings at Kittery, Maine, and Newton, New Hampshire, and preaching to destitute churches.

December 17, he visited Franklin, where he remained four weeks, participating in a glorious revival. Of this revival he writes, "During the four weeks I was in the midst of this revival I saw not a smile of contempt or heard a word of ridicule. All opposition seems either to have fallen, or else to have retired into a corner. I never before saw the day when it seemed as though the people would come to Christ by whole congregations; and I believe the time will come when the conviction will be such as to warrant our exertion to bring in whole congregations to Christ at the same meeting. It is evident that the villages of the Granite State never before saw so gracious a day as at present. The Lord reigns." During the spring of 1843 he enjoyed some of those glorious revivals which were his delight in the days of his youth, and in the same towns where he had journeyed when he first started to declare the gospel he saw men and women turning to Christ, weeping and praying, and confessing their sins. At Salisbury, Massachusetts, Hampton, North Hampton, Hampton Falls, Newcastle, Portsmouth, Greenland, Stratham, Exeter, and Kensington, he saw the saints of the Lord revived and sinners converted.

In May of this year he was solicited to take the pastoral care of the church in Franklin, New Hampshire. He felt it his duty to accept the proposal made by the brethren, and immediately commenced his labors with that people. He felt that the church needed all his care, and labored statedly there. His editorial duties, however, were not neglected.

In August he held a meeting upon Kearsarge Moun-

tain, a few miles from Franklin, and wrote the following account of it for the Herald: —

"A MOUNTAIN EXCURSION.

"Agreeably to previous notice, the ascent was made on the 29th of August, and a religious meeting held on the very pinnacle of 'Old Kearsarge.' Four ministers were present, and a goodly concourse collected on the mighty mass of solid and bold granite which composes the whole summit. Cheerful songs of praise were sung, fervent prayers were offered, and pathetic addresses were given, while many tears of joy wet the solid mass on which we worshipped. Marked attention and a deep interest characterized the services.

"The morning enveloped the mountain in a dense cloud, which gradually moved off, and at noon left the top, giving a majestic view of all the surrounding country in every direction. On every side we looked down upon the farms, buildings, villages, meeting-houses, lakes, rivers, and many hills and mountains which are spread abroad in every direction throughout this whole region. The scenery is grand and sublime beyond description.

"We left our carriages at the last farm-houses, two miles from the summit. Thence to the base of the mighty mass of bare rock is one mile, through verdant pastures, upon an inclined plane, greatly ascending. The last mile was over an almost unbroken, rough mass of naked granite, towering before us as we clambered to the summit, where in a moment we were relieved from the toil, and filled with the majesty of the place and the extensive view of nature that broke upon our vision in every direction.

"Here the mind could instinctively rove over the mountain scenes and transactions of the Bible, and call up the displays of God's wisdom, power, and mercy upon the elevations of the Asiatic regions. These, when placed side by side with the towering heights and extended chains upon the globe, carried up the mind to that God whose wonders are displayed in his magnificent works, both of nature and of grace.

"Although the journey was wearisome to the flesh, both in the ascent and descent, yet, being conducted on strictly temperance and religious principles, it was truly satisfactory and invigorating, both to body and mind."

CHAPTER XXVII.

ATTENDS THE ROCKINGHAM AND MERRIMACK CONFERENCE. — EXTRACTS. — PREACHES AT THE DEDICATION OF A CHAPEL AT BOSCAWEN, NEW HAMPSHIRE.

In September he attended the Rockingham and Merrimack Conferences. Several preachers and churches were added to the Merrimack Conference during this session, and his heart was cheered by the deep interest which was manifested in whatever related to the good of the cause. As he looked about over the gospel field, he was often led to regret that the number of faithful laborers was diminishing; and for the advancement of Christ's kingdom he knew there was great need of many more who would be willing to work faithfully for God. October 5, he expressed his feelings upon this point in an article for the Herald, in which he asks the question, —

"WHERE ARE THE SHEPHERDS?

"Are not many of them leaving and omitting almost every subject except the right one — the absorbing one with them? No matter what that one is, be it ever so true and ever so important. Paul did not dwell continually on any one point of doctrine, to the neglect of others; neither does any man who is an extensively useful minister. The expanding, free, and growing mind takes in a vast variety of Bible subjects,

and he spreads them out before the people. Thus he grows, and his views extend, till he becomes a man in the gospel. But he who confines his thought and his teaching to the various topics connected with one particular subject, whoever he may be, his mind will narrow down, and he will soon become as inefficient on all other subjects as we feel ourselves to be after having omitted preaching altogether for several months. I have known good preachers, with fruitful minds, to well nigh ruin their usefulness by concentrating all their energies upon one darling subject, to the neglect of all others. If the inquiry go forth at this time, 'Where are the shepherds?' the true answer is, many of them, at the present time, are pursuing this very course. They are all wrought up on one particular, favorite subject, and are neglecting the vast variety of the gospel to dwell upon that. Some such have already come to themselves, and are now grieving that this very course has weakened them, and disqualified them to perform the whole work of a gospel minister as they used to do, when they suffered their minds to dwell, and their tongues to speak upon the extensive and wide-spread field of the gospel, in all its parts and principles. Well, let this pass.

"Where are the shepherds? Why, some of them are so grasping and anxious to acquire the world, that they find neither time to read much nor to preach much; therefore, when they do preach, it neither satisfies themselves nor their hearers. I hope this class is not large, but feel satisfied that if there is a man on earth who ought to be free from the spirit of worldliness, it is the gospel preacher. Then let this also pass.

"Where are the shepherds? Why, while all feel that they ought to live themselves on the face of the earth, many, from necessity, are compelled to let the weaker and poorer portions of the field go uncultivated, because no plan is adopted to sustain them there. Many have tried to travel and feed those hungry souls, and have broken down under the pressure of want; and now a travelling preacher is about as scarce as ice in August.

"Where are the shepherds? Where are the young men just entering the field? Alas for the answers in some quarters! Several conferences have received a number of such this year; but I have attended one large conference where not one single young preacher was offered or received; and I believe there is but one unordained preacher in that conference, and he is principally engaged in other labors for the cause, and preaches but little.

"At this rate, where will the shepherds be in that conference, when death and emigration have done the work of a few more years? There is much importance to be attached to this last question, in connection with the question that heads this article. If young men are not sought out and brought forward, and encouraged both by preachers and churches, while they are yet children in the gospel, how can the field be supplied with men in the gospel, since all men were once children — apply it as you may? If the church can raise up none, where will be the shepherds soon? If years pass, and no young men are thrust out to preach the gospel, it is an alarming circumstance, and should lead all to look for the cause.

"Where are the shepherds? Why, here they appear in hosts at their posts, filling their several stations with honor and advantage to the holy cause. Here they have stood and braved many a storm, and here they intend to stand as the faithful pastors of the churches, and the sentinels of Zion. Though others follow the cry, 'Lo, here! Lo, there! Lo, he is in the secret chamber! Lo, he is in the wilderness!' they heed it not, but keep about their proper work. While others leave the churches shepherdless, they stand by them, and feed the sheep and lambs of Christ. While others forsake their brethren, they are always in their places at the yearly feast of the conference. They are firm and unmoved amid the storms and dashing waves, and are the men on whom Zion leans in trials, and with whom she shares in the day of prosperity. These are the men who, we trust, will present their flocks at last, and say, 'These are the children thou hast given me.'

"Where are the shepherds who bore the heat of the day? Alas! the eyes of many are closed forever. The music of their voices we shall hear no more on earth. They no more greet us with a smile — no more they weep over perishing sinners. We trust they have found their reward. Soon, we who live must follow; and when the living inquire, 'Where are the shepherds?' the interrogated will turn his eyes to heaven, and answer, 'God, in his word, has marked our course, and says to such as pursue it, When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.'"

About the same time, he wrote the following:—

"THE FATHERS, WHERE ARE THEY?

"The above question was penned with reference to previous removal by death of the aged members and officers of the Jewish community. Those who had long taken the lead in the political and religious affairs of the nation had been called away by death, and others had taken their places and stations in that church and nation.

"While surveying the Christian connection, and comparing the present with thirty-five years ago, I find just ground for the same exclamation. Very few remain who then stood upon the walls of Zion. Here and there is one, with wrinkled brow and frosted hair, who then battled the enemy, full of vigor, clad from head to foot in the gospel panoply. But the most are gone, and those who still remain are nearing the passage that will give them egress; and the whole burden of the cause will press upon those who are now in comparative youth. The reflection raises in the veteran's mind a thousand anxious thoughts, and much solicitude. Oft, when the ripening warrior of the cross thinks of his departure, the question arises in his mind, 'In what state will the fathers leave the church?' Will they leave it in a prosperous state, with a strong probability that the churches will grow in grace, in numbers, and extent? Will they leave it with a ministry humble, holy, united, and intellectual? Will they leave it with pure doctrine, a strict discipline, a united and godly membership? Will they leave it with those institutions in

successful operation which will enlarge its borders, elevate its ministry, render its members enlightened, and diffuse spirituality, activity, unity, piety, and strength through the whole body?

"Or when the fathers sleep, will the churches degenerate, and the ministry retrograde, and, being left without system, and with little intelligence and less union, with piety decreased and schisms distract, till, rent in fragments, the fabric shall totter to the ground?

"As a father about to die feels deeply anxious for the future welfare of his family, so the aged minister feels for the future prosperity of the people of God, with whom he has long been associated, and for whom he has labored long and hard, both day and night. To the heart of such, every indication of advancement, improvement, increased unity, piety, intelligence, stability, and strength in the ministry or the churches, produces a throb of holy joy, and a greater willingness to leave the field — 'to depart and be with Christ, which is far better.' But, on the contrary, when he has cause to apprehend that sad and accumulated evils will fall upon the church, as a natural and certain consequence of departure from the pure faith of the gospel, neglecting those rules of order and improvement which secure prosperity, and instead of holding fast a gospel and apostolic missionary spirit, become sordid and selfish, every one looking for his gain from his own quarter, instead of possessing and acting out that liberal, that benevolent spirit of Christ that seeks the good of others, — I say, when the old minister thinks of this, it fills his heart with grief, pain, and deep anxiety.

"Let the churches know and feel that they will soon exclaim, 'The fathers, where are they?' The young preachers will soon be left with the care of all the churches upon them. Then will they look at their empty seats, and cry out, 'The fathers, where are they?' Let the churches, let the young preachers, now heed the counsel of the aged, and, so far as they follow Christ, mark their example, remembering that soon their warning voices and friendly counsels will cease forever."

On Thursday, October 12, he preached the dedication sermon of a chapel at Boscawen, which had been recently built by the people of that place, to be used three quarters of the time by the Christian society, and one quarter by the Baptists and Congregationalists. Ministers of the three denominations united in the services, each taking a part.

He continued to labor statedly with the people in Franklin, among whom he had many friends, endeared to him by the ties of a lasting friendship and Christian fellowship. Several were from time to time united with the people of God. While he presented to the flock of his charge the words of life, he had the satisfaction of knowing there were many faithful and true to their profession, who were ready to stay up the hands of their minister, and help him with their prayers.

On the 11th of November, leaving the care of the church with Elder J. S. White, he took a journey to Exeter, where he attended a meeting of the Publishing Association, and afterwards visited Durham, Portsmouth, and several towns in Maine and Massachu-

setts. Some of the churches he found still suffering from the effects of that fanaticism which had so lately swept over the land, destroying peace among various denominations; but he expressed a hope that they would "yet come out of the fire purified, and walk in the old paths, even the good way." "Finally," he adds, "the crisis is past, and the churches and preachers are looking for a return of health and peace, unity and revival. Now is the period that calls for effort to raise up the desponding spirits of Zion, and labor for the work of God."

November 30, he returned to Franklin, where he continued his pastoral duties until January, 1845.

CHAPTER XXVIII.

LEAVES FRANKLIN.—TAKES THE PASTORAL CARE OF THE FRANKLIN STREET CHRISTIAN CHURCH IN FALL RIVER.—IS CHOSEN TRAVELLING AGENT FOR THE MISSIONARY SOCIETY.—VISITS DIFFERENT PARTS OF NEW ENGLAND.—AGAIN RETURNS TO THE HERALD OFFICE.

Receiving a call from the church at Fall River to become their pastor, he concluded to leave Franklin, and go to that place. He writes as follows:—

"THE PARTING SCENE.

"On the third Sabbath in January, 1845, the last Sabbath meeting was enjoyed by me with the Christian church in Franklin, New Hampshire. I had been with that people nearly two years, and, as soldiers who fight side by side become strongly attached to each other, so had our union increased with every succeeding trial, and with every victory won. Though I had for some time spoken decidedly of a removal from the place soon, still, when the real fact of my engagement to leave immediately was announced, and thus the strength of the united cord was tried, proof arose within my agitated breast, and shone in the glistening tears of weeping eyes on every side, that the strength of that cord exceeded our expectation. When going from house to house to leave the parting word, and when receiving the last call of friends, from whom I should

soon be parted, the agitated feelings, finding no language to express them, or no power to utter that language, gave vent in tears and half-expressed sentences of regret and blessings wished.

"On the Sabbath above named, we sat down together for the last time at a special communion season, agreed upon for the occasion. It was delightful, yet deeply affecting. Feelings approaching to agony, yet mingled with joyful hope of a holy communion above, here were revealed, either by the fast-falling tears, or by the utterance which many gave in their solemn testimonies on that memorable occasion.

"At the close, I tendered to the church my resignation of the pastoral charge, and received from them their acceptance, with a dismission and commendation. My labors with that church were commenced under many discouraging and unfavorable circumstances, but I leave them with greatly increased evidence that truth and faithfulness will win its way to the pious heart, and gradually gain an ascendency over every obstacle.

"It was delightful to see every member present at the last communion, at the request of the retiring pastor and of the committee, and vote to send for a man to enter this vacant field. Union in the choice of a successor, such union as was here manifested, will gladden the heart of him who now retires, and will serve to preserve and increase the strength of the body. Blessings divine attend this church and the labors of him whose lot it shall be to take the charge I have just resigned."

The church of his charge at Fall River consisted of from three to four hundred members, who required to be often visited. His pastoral duties, though arduous, were faithfully and cheerfully performed, and he spent with that people many pleasant seasons of conference and prayer. He preached to them the truth as the Father in his word had given it to him; and, although the state of religious feeling was low at this time, he failed not to declare to them the whole counsel of God, looking to the future for the fruit to appear, and trusting to the Master for whom he labored for his reward.

On the subject of missions Elder Shaw had, for some time, felt a deep interest, and had written much to prepare the mind of the Christian connection for action upon it. At the conference, holden at Durham, in June, a society, which had been formed some years before, was reorganized, its constitution remodelled, and the way opened for the extension of the gospel among the poor and destitute churches.

On the 1st and 2d of July he attended a missionary meeting at Fall River, Massachusetts. Of this meeting he says, "The attendance was full, and the hearts of all present appeared impressed with the truth that missionary laborers must be sustained mainly by the contributions of those who do not expect to share in their labors." He was associated with Elder Harvey Sullings as a committee to prepare a circular to the churches, which was faithfully attended to.

On the 4th of November, a New England Christian Convention was held at Lynn, at which time a New England Missionary Society was organized, and the following resolve passed: —

"*Resolved*, That Elder E. Shaw be requested to become the agent of this society."

He accepted this appointment with a desire of rendering permanent this society, and at the expiration of his engagement with the church in Fall River, he commenced upon the labors of that office. On the evening that closed the year 1845, he visited Assonet, Massachusetts, where he spoke on the subject of missions. The congregation was small, but composed of some of the most influential of the place, who expressed a wish to form a society. The plan was adopted, and a society immediately organized.

January 1, 1846, he lectured at Steep Brook, where the subject was encouraged by the minister, and a collection taken up. Thus the year was well commenced, and he continued his travels, lecturing every evening, laying before the people the object of his visit, and soliciting their coöperation in the important cause. Visited Swanzey, North Dighton, Haverhill, Salisbury, and Newburyport in Massachusetts, Exeter and Portsmouth in New Hampshire, and Kittery in Maine, receiving large public collections in many places, and the names of many who wished to become members of the missionary society, and aid it as far as their means would permit. Several churches immediately commenced collecting funds, that their ministers might become life members of the society; and he writes as follows of the first few days of his travels: "The agent is hailed in all quarters with gladness and joy, and the people are ready to take hold, heart and hand, in the work. I never before presented any subject that was listened to with more interest, or that appeared to

strike the public mind as being more rational and scriptural. We have only to go forward. We shall soon put men into the field, and trust that the fruit will be unto holiness, and the end everlasting life." January 20, he proceeded north, and lectured at Fisherville, Andover, Sanbornton, Franklin, &c. Of these visits he says, "My tour in this quarter has been as successful as circumstances would warrant, it being an inclement season of the year. Notwithstanding some excuse their neglect to contribute for missions, by pleading their want of strength to sustain their own institutions, still many are satisfied their contributing for this and other benevolent objects so increases the liberality of the people, that it will rather aid than hinder their meeting their own society expenses. Besides this, a judicious lecturer on the subject sets the utility, benevolence, and reasonableness of Christian missions in so clear a light, that even men of no religious profession are pleased with it, and are inclined to contribute."

January 29, he met the board of directors at Boston. All appeared encouraged, and the report of the treasurer and that of the agent showed a greater and more general interest in the cause than was anticipated. Arrangements were made to send a missionary west, the following spring, and to aid some of the feebler New England churches. The church in Boston, under the pastoral care of Elder E. Edmunds, formed a missionary society, which subscribed three hundred dollars for that year, and bid fair to be an efficient auxiliary in this good work. From this city, he proceeded to the southern part of Massachusetts,

where he visited Fall River, New Bedford, Dartmouth, and other towns; thence he proceeded to Rhode Island, and presented the merits of the cause at Adamsville, Bristol, Portsmouth, Westerly, and Providence. "From this place," he writes, "I made my way eastward, and rejoice that in many places the cause of religion is rising, and the spirit of missions is every where gaining ground. The people have only to open their eyes upon the subject to see that it is according to the gospel, and, indeed, was a component part of the religion of the ancients." In this section, he spent the month of February. The first Sabbath in March he was in Manchester, New Hampshire, where he found a missionary society organized, and his work accomplished to some extent; yet they were glad to receive the visit and labors of the agent, and contributed liberally for the benefit of the cause. The day following he met the executive committee of the Publishing Association at Exeter. The deliberations of this committee resulting in his appointment to take charge of the Christian Herald, he closed his labors as agent for the missionary society, and after an absence of five years from the office, again resumed the responsibility of publishing agent and resident editor. He continued to perform the labor devolving upon him, while acting in this capacity, until the last of June. His health was extremely feeble, and the labors of the office, with the care and confinement unavoidably attendant, very much affected him. It became his own conviction, and the opinion of his friends, that he could never recover his health unless he left the office, at least for a time, took more exer-

cise, liberated his mind from so much anxiety, and attended to such means as were adapted to relieve and aid in the removal of pulmonary complaints. He yielded to this counsel, and, having procured the labors of the former publishing agent, he left the office, with the intention of bestowing whatever labor he should be able upon the missionary cause and the interest of the Herald. As far as his health and strength would permit, these objects, both in public and private, received his attention. The first Sabbath in July he spent in New Bedford, Massachusetts. During a recent revival at the Bethel, between twenty and thirty seamen had been converted under the labors of Elder Moses How, and he enjoyed a refreshing season in that place. The week following, in company with his wife and daughter, he went to New Hampshire, with the intention of spending several weeks in Andover and other towns in that healthy and rural region, that he might enjoy the luxury of rest, and, if possible, gain his former strength and physical energy. In August, his health improving, he commenced travelling — visited the churches at Washington, Walpole, Westmoreland, Springfield, and other towns in that part of the state. He then returned to the sea-shore, visiting Northampton, Rye, and other places, where he found many of the people but little enlightened upon the subject of missions; and he labored among them a short time, with good effect.

Finding the sphere of action in which he was then employed more favorable to his health than the sedentary situation he occupied while publishing the Herald, at Exeter, he tendered his resignation as agent

and treasurer, which was accepted by the executive committee.

Early in September he commenced a tour into Maine, where he travelled until the 22d. During this time he lectured upon the subject of missions, endeavoring to awaken new interest in the minds of all, and increase, as much as possible, the funds of the society by which he was employed, and in that way advance a cause which he deemed the foundation of much permanent good. Upon his return from the eastern part of this state, he spent a Sabbath with the friends in Portland, and proceeded to Exeter, New Hampshire.

October 1, he left that place to attend a convention to be holden at Union Mills, New York, on the 7th. Arriving at Albany on the 2d, he proceeded north to Whitehall, at the south end of Lake Champlain. Here he remained over the Sabbath to visit his daughter, and on Monday sailed up the lake to Ticonderoga, upon its western shore, where he spent the day visiting the old fort and various other places made interesting to him by their connection with history, in which he had always taken much interest, and returned in season to take the evening boat to Troy, on his way to Union Mills. The convention at that place met on Wednesday, and continued its session until Friday afternoon. He found it pleasant to meet old friends and tried veterans of the cross from various regions, some of whom had long stood upon the walls of Zion, and had labored and suffered much for the cause. The business of the conference was transacted with as much harmony and respect for the

feelings, rights, and privileges of all, as he had ever witnessed in any meeting of the kind, and it was with heartfelt joy that he united with his brethren in singing, —

"From whence does this union arise?"

Tears of sympathy flowed freely as he joined with them in singing, at the close, —

"Pilgrims, with pleasure let us part," —

and the utterance of some was choked while attempting to express the feelings of their hearts. This was especially true of some of the older ones, who remembered the wars of their youth, when they fought the Lord's battles together in the new regions of that state, nearly thirty years before. There was preaching every evening, and songs and prayers opened and closed each session.

The 11th and 12th, he attended a meeting at Galway, and from thence proceeded to Fall River, Massachusetts. Having attended the meeting of the Publishing Association at Exeter, New Hampshire, on the 10th of November, and the meeting of the board of directors of the missionary society at Boston, on the 17th, he proceeded on a tour through Connecticut, which he had for some time contemplated. His first visit was at Killingly; but a heavy rain preventing a public meeting, a prayer meeting only was enjoyed. Appointed a meeting to attend upon his return, and went on to Hampton. Here he found spiritual religion low, and prayer meetings and communions in the church too much neglected. In

this place he had many hearers, both during the day and evening, and the missionary cause found favor among the people.

At Lebanon he found the church in a low state, but many were ready to plead and pray for the Holy Spirit's influence and for gospel order. Through their influence a missionary society had already been commenced, and some progress made; but for want of having the subject publicly and repeatedly pressed upon their attention, great indifference prevailed. Of his visit there he thus writes: "I lodged at the house which was formerly the residence of one of the signers of the Declaration of Independence, and slept in the same chamber where General Washington once slept while the French army lay encamped within a few rods of this house." November 27, he went to Foster, Rhode Island. Here he had a specimen of the power of habit in hearing the missionary cause praised by a man of wealth, who appeared to think he did nobly when he contributed a fourpence for this great object — all he felt able to do, because he had never been in the habit of giving. At Rockland Village, Rhode Island, he also held a meeting, and as he presented the claims of the missionary cause, many wept; but when the contribution was taken, it proved that they knew little about giving for any benevolent object. In the evening, two young females gave him more than all the congregation had given at the public collection, though some of them were wealthy persons, and many of the members of the church were in good circumstances. His conclusion was, that these young females had lived where they had been taught

Christianity theoretically, experimentally, and practically.

On Monday, the last day of autumn, he again returned to Fall River. The month of December he spent visiting various places in Massachusetts and Maine, lecturing, soliciting contributions, and collecting the annual payments into the funds of the missionary society.

He commenced the year 1847 by visiting Salisbury, Massachusetts, and presenting his favorite subject. The following Sabbath he spent at Haverhill, where he found the prospects of the church, with which Elder Morrison was then laboring, were flattering, and the amount paid for the cause he advocated was truly encouraging.

January 6, he entered New Hampshire again, and stopped first at Fisherville, where he was well satisfied with the hearing they gave him and the liberal contributions he received. January 7, arrived at Franklin. 8th, met Elder William H. Nason, who had come on a visit to the Chapel Church, and joined him in a meeting of worship, which was refreshing. Sunday, the 10th, he presented the missionary subject at the chapel, which was listened to with the same interest as the year before. A liberal sum was contributed, and he felt convinced that the friends were beginning to understand that they who give to the poor lend to the Lord. During that week he visited Andover, where the friends contributed nearly twice as much as the year before; also at Salisbury and West Boscawen. At the latter place they had contributed for the object a few months previous, and he did not

ask for their liberality; however, several proved themselves interested in the cause by becoming members of the parent society, and others contributed to make their minister a life member. Sunday, the 17th, he spent with his old congregation at Franklin. Here he felt at home; for a Sabbath spent among his old friends occasionally was to him refreshing. In that town, as in every place in that quarter, he found the missionary interest much increased, and the collections exceeded the year before. Having finished his work in New Hampshire, he proceeded to several places in Massachusetts. At Newburyport he found a good state of things in the church. The appearance of union and united labor, with a general solemnity among the people, seemed to indicate a glorious revival. At Manchester, Massachusetts, he spoke to a large and listening congregation. The young but flourishing society had contributed liberally to the funds of the missionary society, and commenced well upon the second year. January 25, he returned to Fall River, after an absence of about six weeks, and having experienced the mercy of the Lord in great richness and abundance.

CHAPTER XXIX.

RETURNS TO THE HERALD OFFICE. — AGAIN LABORS AS MISSIONARY AGENT.

In April, 1847, it was decided to remove the Christian Herald from Exeter, New Hampshire, to Newburyport, Massachusetts, and Elder Shaw was solicited to again become resident editor. This, after taking time for consideration, he consented to do, and removed his family to Newburyport, with the intention of remaining there. A few months' application to the duties of this office, however, convinced him that his health was not equal to the task he had undertaken. His cough became more violent, and he felt, if he labored at all in the vineyard of the Lord, it must, for a season at least, be in some other capacity. He felt, also, that the missionary society needed his labors, and on the 1st of the next September he again entered upon his duties as agent for that society, and commenced travelling in the northern part of New England. His first visits were made at Deerfield, Gilmanton, Franklin, Andover, and other towns in New Hampshire, where he found the missionary cause still remembered, and many willing to give substantial tokens of their interest in it. On the evening of the 3d he crossed the Connecticut River, and commenced threading the valleys and crossing the hills

of Vermont. The Sabbath following he spent at Woodstock, then proceeded to Shrewsbury, West Randolph, Strafford, and other places, where his message was well received, and responded to in a Christian manner. On his way to the northerly part of the state he crossed the Connecticut River at Orford, and held a meeting with the friends at Piermont, New Hampshire. Of the following day he writes thus: "On the 11th, recrossed the river at Bradford, and spent two hours in the most pleasant manner with an old man who once was the settled minister of my native town, who was there located the year I was born, and sprinkled me when an infant. I had for many years attended on his ministry, and the year I entered the ministry he left it, came to this place, purchased a farm, and has not preached for thirty-five years. He is now eighty-three years of age, and I had not seen him for thirty-four years. When he learnt who I was, he shook me with both hands to my heart's content. He is spending the evening of life reading the Scriptures and in private devotion. It was refreshing to bow with him in prayer, while the old man knelt by my side."

Here Elder Shaw spent the Sabbath. Tuesday, September 14, he proceeded to the mountain's height, and descending to the western side, visited several towns on the branches of Onion River. September 17, returned by a northern route to Calais, and attended a general meeting on Saturday and Sunday. Several ministers were present, and the meeting was one of interest and profit. Sabbath afternoon he presented the missionary subject, which he was told was

the first missionary discourse delivered in that town by any denomination. From here he proceeded to Cabot, Marshfield, and other towns, and on the 22d left the state and returned to his family.

On the 1st day of October he again left Newburyport, to take his second journey through the State of Maine; arrived in Bangor the day following, where he was met by Elder Pitcher, with a list of his appointments for every day, including three Sabbaths. The same day he proceeded to Levant, and spent the Sabbath with the church in that place. Monday he proceeded through Corinth and Exeter to Newport, from thence to Stetson, and on the 7th went to North Dixmont. Here he found a small church, which had been formed but a few years, but the people manifested much interest on the subject he presented to them, and contributed as they were able. At Hampden, the Sabbath following, the concourse was large and the attention profound. Some said, "We thought it would be a cold story, but there is *life* in it." Many wept in the congregation that day, friends to the missionary cause were much increased in number, and the collection was double the amount expected. Monday, the 15th, he spoke at Munroe on this subject, and the interest of the people was plainly manifest. He then proceeded to Albion, Troy, and Palmyra. Of his meeting at the latter place he thus writes: "At Palmyra there were several ministers present, two of whom were Methodists; but the harmony was complete, and all were co-workers without a jar. It looked like Christianity to see a Methodist minister of prominent standing and commanding talent con-

tribute freely to the funds of a Christian Missionary Society. A few days since, a public speaker of another denomination cast in two dollars at one of my lectures. So our engaging in this enterprise is likely to gain us the sympathy, union, and coöperation of other denominations — a result which we never anticipated. Our Palmyra meeting was a weeping time, and resulted in as good a collection as was expected; and I had confidence to tell them that the meeting would be worth to them and the cause the full amount of whatever they might contribute."

Tuesday, the 16th, he lectured at Skowhegan, and the 17th at North Fairfield. He then proceeded to Readfield, lectured there, and went on to Winthrop and Monmouth. The next day he reached Portland, and spent the Sabbath with the church in that city. There he closed the labors of that tour, which extended over five hundred miles, and returned again to Newburyport, convinced that the interest awakened in the missionary cause could easily be kept up and greatly increased, if the ministry took a deeper interest in it themselves, and carried it forward in a zealous and systematic manner.

November 9, he again left home to labor for the cause in Massachusetts. His first lecture was given at Salem; he then proceeded to Manchester, and the day following to Mansfield, where he also presented the subject of missions, and received much encouragement. From here he proceeded south, visiting North Dighton, Taunton, New Bedford, Somerset, and Swanzey, lecturing in these places, and receiving a hearty welcome from the people, who were willing to do all

they could to advance the cause for which he so faithfully labored.

On the 18th he went to Bristol, Rhode Island, and the next day to Fall River, Massachusetts, where he preached, on the Sabbath, at the Pearl Street meeting-house, and received a liberal contribution.

Tuesday, the 23d, he lectured at Lynn, and on the 24th returned to Newburyport to spend Thanksgiving with his family. Friday, the 28th, he again set out upon a short tour into New Hampshire, visited Fisherville, Franklin, and West Boscawen, met with his usual good success in that section, and on Tuesday, the 30th, closed his missionary labors for a time, and again returned to the Herald office. He closes his account of this series of tours with the following:—

"When I consider the object, with the result that follows, both in providing means to sustain missionaries at the present time, and in elevating the views and feelings of our people upon this subject, I feel that a more useful sphere has not been occupied by me for a long time. It is laborious and sacrificing, but this work must be done; it is the life of the church, and the Heaven-appointed method of sending the gospel to the ends of the earth. If we would reap we must sow. 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.' 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'

"If I never more visit the hundreds I have met with during the last two years, I shall hold these seasons

in precious remembrance till death. God bless the missionary cause."

The cheerful zeal with which he engaged in whatever he considered it duty to devote his time and attention to, and the pleasure with which he again commenced upon the editor's task, will be clearly seen by the following article, written upon his

"RETURN TO THE CHAIR.

"December 1 finds me once more at the sanctum, looking around for pen, ink, paper, and exchanges; that same old arm-chair of '35, and the same desk on which many an article has seen the first dawn of existence. There the compositors put in 'form' the fruit of hard thinking and deep research, while oft and anon the old sound returns, 'More copy, sir.' Now the proof is ready; must be read forthwith. Got a second proof; the revise now; an error overlooked, or new ones caused when correcting, will make correspondents talk nonsense. Next comes the solid work of getting off the paper. But before a stroke at this is struck, that well-known voice enters the door again—'Copy for the outside, sir.' Thus the round, the weekly routine begins, again, after a respite of three months, if travelling sixteen hundred and fifty miles, and delivering eighty public addresses in that time, can be called a respite. But, after all, this is home, a pleasant home; here rusting out, instead of wearing out, will never wind up life's drama. Here converse with thousands may be held, and the working man feels that from a central point he can impart blessings to thousands."

The following six months he spent principally in the office at Newburyport, preaching on the Sabbath to the different churches in the vicinity, who needed his aid. Though his labors were arduous, and his health was beginning to suffer, as the result of his unceasing exertion, he was still greatly prospered in all his desires to promote the advancement of good, relying still upon that arm which had never failed to sustain him. The following article from his own pen will show what he considered the secret of success, both with individuals and with the church.

"HOW CAN WE BE SUCCESSFUL?

"If we have ever been successful and prosperous, we know how it was then, and may know that the way we then prospered is the way to be successful now. And how was it? how should it now be?

"1. Would we prosper in the things of God we must be *humble*. Humility cares not for scoffs, and will not court applause. Its possessor is too low to be hit or hurt by reproaches, and too high to stoop to the fawning of the hypocrite. When humility characterizes preacher and people they must be successful.

"2. *Unity* and *sympathy* always attend the successful. See that church united among themselves, united with their pastor, united in labor, in sacrifice, in spirit, in object, in expectation! That people must have success.

"3. *Labor*. Well-directed and constant labor, united and humble labor, cannot fail to secure success. To expect religious prosperity in idleness is as inconsistent as to suppose the earth will yield its fruit without

cultivation. Prosperity attends no church, no people, no minister, unless labor, faithful labor, is performed and persisted in.

"4. *Constancy.* An inflexible firmness must characterize those who wish or expect to prosper. The vacillating, the unstable, the double-minded, will never meet with permanent prosperity. At one time they may appear to soar to the very pinnacle of prosperity, but by some fitful change, every thing takes a sad turn; and what once appeared like the blazing light sinks into obscurity, and passes into oblivion. But the firm, the constant, though changes and trials assail, will meet with ultimate success, and by a united and firm adherence to God's truth, and to his requirements, will outlive the storm, rise to prosperity, and ultimately succeed and triumph.

"5. *Perseverance* must be observed in order to secure success. Who ever performed a journey by land, or a voyage by sea, without perseverance? No pedestrian or voyager expects to meet only smooth seas or endless prairies. The seaman expects to meet strong currents, head winds, strong gales, and mighty storms. The traveller calculates upon hills and vales, rocks and sand, good and bad roads; but through all these they determine to persevere. And shall those who embark for heaven, or who engage to save the lost from endless ruin, shall they turn aside or turn back from their purpose in the day of trial? Shame cover us if we do it.

"6. Constant *prayer* and *dependence* on God must characterize those who would succeed in the cause of Christ. Our strength, our wisdom, can never give us

the victory. Our strength is in the name of the Lord. Our appeals must be to him continually.

"Other, many other points might be named; but let these suffice for the present. If complaint is made of want of success, of final failure, we may rest assured that our first failure was in some one or more of the things here named. If in these we fail, we fail of success. If in these we continue, we shall prosper and succeed. These truths are applicable to individual ministers, to churches, and to whole denominations."

CHAPTER XXX.

IS APPOINTED MISSIONARY AGENT.

At the convention in Boston, in May, 1848, Elder Shaw was reappointed general agent for the New England Missionary Society. During the summer he remained in the office, and early in September commenced his travels. He first attended the Merrimack Conference at East Andover, New Hampshire, where a part of the time was set apart for missionary purposes. He preached a sermon upon the subject, and a large collection was taken up for the benefit of that cause. The Rockingham and Strafford Conferences were also holden the same week, which he attended, and then proceeded on his journey towards Portland, Maine. Remained there one day, and on the 20th went to Bangor. The next morning he met with ministers and delegates from various churches, in a session of the Maine Eastern Conference, at Stetson. The meeting held three days. A missionary meeting was held for the benefit of the feebler churches of the conference. The local society voted to become auxiliary to the New England Missionary Society, and were addressed by its agent upon the Sabbath. From this place he intended to proceed westward, holding public meetings every day, and still continuing to increase both the spirit and the

funds of the cause; but having taken a cold before leaving home, and being constantly exposed to the wet ground, rainy weather, and cold winds, he now had a severe cough, and found it impossible to continue any further his labors. He was compelled to relinquish his plan of attending his appointments west of the Kennebec River, and from Skowhegan returned home October 6. It was a source of much regret to him that he was unable to fulfil engagements which he had made to hold meetings in several towns in New Hampshire, during the same month; but he now became aware that the state of his health required he should refrain from all public labor. Although he was naturally strong, and, when young, could pursue the labors of a minister as untiringly as any, yet his continued exposure to the storms of the inclement season, after his lungs had become so injured by public speaking, was far more than his enfeebled constitution could endure, and he was convinced that he must yield to the solicitations of his friends, and rest, at least for a few days.

His cough having become less severe, his anxiety to make the proposed tour into Vermont induced him to resume his travels, with the intention of laboring several weeks longer as an agent for the missionary society. He again left home on the 17th, intending to visit the churches in Vermont and New Hampshire. He arrived at Woodstock, Vermont, in a severe storm, which lasted till the 20th, and deprived him of meeting the people as appointed. Having made an agreement with the friends there that a missionary collection should be taken at some future time, he proceeded

to Shrewsbury, where a meeting was holden two days, and he preached four times. The cold and stormy weather, with frequent speaking, affected him much; but, in writing from that place, he says, "It does not damp my courage to pursue my favorite object." He still pursued his journey, stopping to preach at Bradford, West Randolph, Strafford, and various other places. Finding that exposure to evening air and the damp weather still continued to seriously affect him, and that public speaking increased his cough and difficulty of the lungs, — with his strength much reduced, and physical energies almost entirely prostrated, — he again returned home, leaving unattended several appointments in Vermont, and all which he had hoped to fulfil in New Hampshire.

He was now obliged to give up travelling altogether; although his health was much impaired, a few weeks of rest, together with medical assistance, so restored his former strength that he was able to fulfil his duties in the Herald office, where he still employed the most of the time during the winter. Scarce a paper came from the press which did not contain some article from his pen, as indeed was the case from the time his name first appeared upon the Herald as its editor, till his hands ceased their work, and his heart no longer beat with anxiety for the cause of Zion.

With the opening of the spring of 1840 he felt new hope of again being useful, both in the station he then filled, and as a publisher of good tidings to those who knew not Jesus. At the close of each week, however much fatigued he might be from his

labors in the office, he usually went into some of the neighboring towns, where the people were not constantly supplied with the labors of a minister, and preached to them, always twice, and often three times, upon the Sabbath. Monday morning again found him at his desk, arranging copy for the next paper, writing, or fulfilling whatever duty his editorial office required. This he continued to do until July, when, the cause of missions seeming still to demand the attention of some servant in the ministry, he again consented to commence travelling and soliciting funds for the promotion of that object which had so long engaged his most earnest attention, and for which he had already sacrificed so much.

His first tour was into New Hampshire, where he had, the October previous, relinquished his labors on account of his health. Here he visited Milton, New Durham, Wolfboro', Moultonboro', and various other towns in that vicinity. Sunday, the 29th, he spent at Gilmanton, where the subject he presented was gladly received, and his call for help in the missionary enterprise cheerfully responded to. The next week he proceeded to Springfield. August 9, went to Marlow, and from there to Gilsum, Walpole, and Westmoreland. In this section he found the most ready and only certain way to ascertain the feelings entertained towards the object of his labors was to present the subject personally to their attention. This he did not hesitate to do whenever an opportunity presented itself and circumstances would admit. He found in the public congregation a man would often identify himself with the surrounding mass, and, placing his

own individual responsibility upon the multitude, justify his small contribution on the ground that the aggregate would be a large sum. This he did not think right, but both publicly and privately endeavored to persuade each one to give as the Lord had prospered him, leaving others to do as their own consciences dictated. In this he was very successful, and accomplished much for the cause.

The first two weeks of the month of September he attended the Merrimack Conference at West Boscawen, New Hampshire, the Rhode Island and Massachusetts Conference at Mansfield, Massachusetts, and the Rockingham Conference at Portsmouth, New Hampshire. At each of these meetings he laid before the people the subject of missions, and his sermons were followed by much good. On the 17th he commenced his journey east, held meetings in York and Ogunquit, and spent the Sabbath at Portland. From there he proceeded to Eastport, where he spent several days, the minister in that place doing all he could to render his visit profitable to that and the surrounding towns and islands, and to the general missionary cause. After visiting and preaching at Lubec, he commenced his journey towards the south-east part of the state, preached at Kittery and Newcastle, and again returned to Newburyport. Having met with the trustees of the New England Christian Missionary Society at Boston, on the 6th of November, he proceeded southward, visiting the various churches in the south part of Massachusetts and in Rhode Island, and received many freewill offerings from those to whom he presented the wants of many who were

less blessed than themselves, and to whom the gospel required they should freely give.

In December he spent two Sabbaths and the intermediate week in Franklin, New Hampshire, and its vicinity. At some of the evening meetings which he held at private houses the evidences of the divine presence were numerous and glorious, and he was reminded of thirty-five years before, when he enjoyed many heavenly seasons in that neighborhood.

The last two Sabbaths in the year he spent in Rhode Island, and occupied the intermediate days preaching in the different villages between the line of Connecticut and the city of Providence. December 28, left the country and went to Providence to spend the Sabbath; preached during the day at the Pawtuxet Street Chapel, and in the evening at the Bethel. He closed the year at an evening meeting in Fall River, where he found some revival progressing and an extensive anxiety for the spread of God's work. From here he proceeded to Westport and Dartmouth, and spent the following Sabbath at New Bedford. In the morning spoke at the South Church, in the afternoon at the North Church, and in the evening at the Middle Street Church. The friends in this city manifested their interest in the missionary cause by the liberality of their contributions.

From New Bedford he returned home to Newburyport, and having resigned his agency, discontinued travelling. His health would not admit of his exposing himself to the winds and storms of a northern winter and Atlantic spring, and he considered it duty to rest for a while at home, after six months' excessive toil as a travelling missionary.

The months of February and March, 1850, he spent at home with his family, having relinquished all public labor, and for a short time was unable to go out at all. His difficulty of the lungs still continued to trouble him very much, and but faint hopes were entertained that his former health could be restored. These two months comprised the only period of his ministerial life which he ever spent in what might be considered inaction. For a few Sabbaths he did not preach at all, but was able to go out, and attended several meetings in the place, listening to the word from others which he was no longer able to proclaim himself.

In April, his health having improved considerably, he commenced making preparations to leave Newburyport, with the intention of going west, to spend at least four months in travelling and preaching the gospel. Thinking a change of climate might be a benefit to him, his friends favored such a plan.

CHAPTER XXXI.

JOURNEY TO THE WEST.

Having succeeded in completing the necessary arrangements, on the 1st day of May Elder Shaw left Newburyport, Massachusetts. His plan then was, to spend the most of that month in New Hampshire, the month of June in New York, July in Michigan, and August in Ohio. He wished to attend as many meetings, both Sabbaths and week days, as time, health, and strength would admit, and to see as many of the preachers and visit as many of the churches as possible. It was then twenty-two years since he returned from New York to New England, after a residence there of twelve years, and this was the first opportunity that seemed to him favorable to visit in those regions, where he spent the strength of early life, and preach the gospel in the regions beyond them. With a heart filled with thankfulness to Him who had thus far preserved his life, he commenced the journey, trusting in God for protection, guidance, and successive openings for its accomplishment.

A portion of each of the last four years previous to his taking this journey had been devoted to the dissemination of missionary principles and a missionary spirit in New England. Having resigned this agency, and given up all labor in behalf of the missionary

society, and thus thrown himself altogether upon his own responsibility and resources, he came to the conclusion to go out once more, as in former years, without the patronage or direction of any society or individual. Not that he would recommend such a plan as a general rule of action; but an occasional excursion of the kind he thought might be good as a trial of faith, and to aid the general cause in some of its weak points, which neither pastoral nor missionary labor could reach.

The first three Sabbaths in May were spent in the interior of New Hampshire, and much of the week time was devoted to visiting, relaxation, climbing the mountain heights, snuffing their invigorating breezes, far removed from the damp and chilly easterly winds so prevalent at this season upon the sea-coast, and so trying to lungs enfeebled by excessive labor. These mountain rambles, with the rest, the balmy atmosphere, and pleasant company, shed over the whole system a glow of life-invigorating energy, restoring the sinking, weakened lungs to new activity, and seeming to turn backward the shadow upon the sun-dial of human life at least fifteen degrees. This convalescence brought with it strong hopes and youthful courage for the prosecution of the summer's tour, which hopes and courage had been only hovering at a distance, as though they found no place to rest the sole of their foot within so feeble, so fragile a mortal frame. Full twenty per cent. thus added to the physical, and consequently to the mental man, gave to the rugged scenery of the Granite State a character approaching nearer to that of doctor than is

possessed by many of the diplomaed M. D.'s of the present day. At least, so he thought.

The churches in this state he found prospering under the blessing of the divine Ruler. The Sabbath he spent in East Andover. Elder M. Polley baptized sixteen converts in Hill, the adjoining town, nearly all of whom were among the most respectable and enterprising young men in the place. These, with quite a number more, had recently professed conversion there.

The Franklin church he found prospering well, under the divine blessing upon the labors of Elder O. J. Wait, seconded by the coöperation of a united and persevering church. A gradually progressive revival interest had been among them, and several baptisms and additions had followed the frequent conversions enjoyed among them. He found Elder J. M. Smith preaching at Fisherville to acceptance and profit, the result of whose labors had been the conversion, reclaiming, and baptism of quite a number.

The third Sabbath he spent in Manchester, New Hampshire. He found the prospect better there than he had expected. They had no settled preacher with them, but obtained supplies on the Sabbath from the different preachers whom they could procure. The friends of the cause were firm, and they seemed only to need a pastor, and all things organized and reduced to a system, to enable them to become a good society, established on firm and enduring principles.

On the 20th of May, with his wife in company, he left New Hampshire for the west, by way of Worcester, Massachusetts, where they remained one day to visit friends. The next day, proceeded west to Albany,

where he greeted Elder Hazen and family, and shared their hospitality. From Albany they proceeded to Auburn, one hundred and seventy-four miles. This brought him into the region of early labor, suffering, and prosperity. In writing from that country he thus speaks of it: "In this region I arrived in July, 1816, and spent many years. Here many successive revivals spread during that period. It was here that half our children were born; and here a thousand associations cluster, to render the region hallowed, and to call up the past to vivid recollection. How changed the face of the ground! Where, thirty-four years ago, were scattered a hundred log houses, with logs and stumps in great profusion, now the most beautiful fields and elegant farm houses meet the eye on all sides. The roads of rail and plank render communication quick and easy. Whereas, a journey then to Albany and back was fourteen days, the same ground may now be passed over in fourteen hours. Thus changed is the face of the country; but, if possible, the change is greater in the people, who then did, and now do, inhabit this delightful country. The heads of families who dwelt here, when the town of Sennett was my residence, are nearly all swept away, and, with them a multitude of their children. 'The fathers, where are they?'"

He spent one Sabbath in Sennett, where he found the scattered remnant of his old friends and neighbors. The Baptists and Presbyterians gave him the use of their meeting-houses a half day each, which gave opportunity for mutual greeting, and to shed tears of joy and grief together over the scenes of Christian

comfort, and over the mouldering remains of numerous friends. The season was fraught with deep interest, and sent through the heart of both speaker and hearers a thousand vivid recollections. All seemed removed, as in a single day, nearly a quarter of a century along the line of time, and could clearly view at one glance the countenances, ages, transactions, and characters of twenty-five years ago; but between these two dates lay a deep, invisible chasm, over which the mind would leap, and upon which it could not rest. It was the most strange and unexplainable event of his whole life — new in its character, and affecting in its influences on the mind.

Through the week following, family visits and public meetings, greeting old friends, recounting past occurrences, and surveying the astonishing changes wrought by the unceasing rounds of twenty-four years, kept up a constant excitement, and employed the passing hours. That week they visited Elbridge and Camillus, Onondaga county, where a few former friends still remained. Among these was Deacon Wood, nearly fourscore years of age, who, with his deceased companion and excellent children, had long been the true friends of the Christian cause. The old pilgrim still lingered near the river's brink, patiently waiting for his passport, and enjoying comfortable health.

A Sabbath spent at Canton and Camillus brought together large congregations, and renewed old acquaintance, which twenty-four years' absence had well nigh consigned to oblivion.

At Sennett he found the brethren and friends nu-

merous, but emigration and want of care had contributed much to derange and enfeeble their energies. But a judicious minister seemed to be all that was needed for a large and flourishing society to be soon collected. Auburn and Syracuse, small towns when he lived in that country, he now found had become cities, with avenues in all directions, and manufactories in the midst. He writes as follows of the change, and the state of religious things: "This land is an earthly paradise; but the things of God are too much neglected, and made subservient to the sordid feelings engendered by the overpowering influence of worldly prosperity. 'Sons of thunder' are needed here to awaken the people, and 'sons of consolation' to soothe and mollify the wounds of Zion. It is a field large and inviting — 'a field white already to the harvest.' 'Young men who are strong, who have overcome the wicked one, in whom the word of God abides,' might here find ample scope for all their energies. This was the region on which I bestowed the strength of youth and manhood, from the year 1816 to 1826, from the age of twenty-two to thirty-two, — the fruit of which eternity must reveal. The scenes of that period are vivid still in sleepless memory; and eternity alone will spread forth to view the long-forgotten realities connected with the labors of that period.

"Our sojourn at Cayuga and Onondaga counties was of the most pleasant and agreeable kind. Meetings, visits, conversations of the past, the present, and the probable future, — themes on which we dwelt with constant and exciting interest, — brought with them a

thousand feelings unknown to those who never experienced a ten years' residence in a place under circumstances as peculiar as those of which we conversed, and succeeded by twenty-four years' absence. The tokens of friendship, kindness, and true liberality, received from these old friends, were but a renewal of what we had experienced at their hands so often and so freely in years long since gone by. Parting again was trying, but it was in hope of meeting, by and by, around the throne."

June 7, he proceeded to Geneva, and by steamboat to Starkey. He preached in the seminary at this place in the morning of the Sabbath, and in the afternoon at Dundee. On the 11th, he left Starkey, and arrived safely at the house of Elder David Millard, in West Bloomfield. The 15th he attended the New York Central Conference at Honeoye Falls, Monroe county, of which he says, "I could see, by contrast, the progress of nature, art, Christianity, and the Christian ministry. Thirty years, which had passed since I first travelled and preached in this region, have almost made all things new. The wilderness has every where become a fruitful field; the log cabin is displaced by beautiful dwellings; the waterfalls are surrounded by thriving villages; and the land teems with plenty. But the change in the ministry was wonderful. Of the large number here gathered, nearly all were either children or unborn when first I travelled this region; and very few were there who were the ministers in 1828, when I left the country to sojourn in New England. But that few were greeted, and their company enjoyed, as the choice relics of a former

age. We met like Joseph and his brethren in Egypt. The number at the conference was large, but nearly all were strangers to me by face. The conference business was transacted harmoniously and with despatch. The preaching was clear, practical, and pointed. On the Sabbath, the immense congregation met in a beautiful walnut grove, where the entire mass listened attentively to the word of God, and where a multitude of ministers and disciples from all directions sat down together at the Lord's table. It was the first time I had preached in the open air for over twenty years, and brought vividly to mind the scenes of the past, when, a third of a century ago, I travelled this land, and preached under the trees, because no chapels were then erected. Here I met Elders Millard, Morris, Wade, Buzzell, and scarcely another who fought side by side with me in this land in the days of our youth. The rest have passed away, removed, or become superannuated. But the few left felt at meeting, after so long a separation, like old soldiers met long after the battles of their youth, to talk over the hair-breadth escapes and the splendid victories in which they participated long before gray hairs crowned their brows, and while the vigor of youth made them mighty men of valor."

CHAPTER XXXII.

JOURNEY TO THE WEST CONTINUED.

From this conference Elder Shaw passed on through the city of Rochester to Churchville and Ogden, where he found a few old friends were still left. At the latter place he visited the grave of Elder Asa C. Morrison, who fell at his post in this place. It was a solemn place to him, and brought vividly to mind a multitude of joys, labors, and trials through which they had passed together, both east and west, during thirty years.

June 21, he went to Barre, where the Western Conference commenced its session on the 22d. Of this he says, "Here we met a host, and a large number of preachers; but, alas! the old companions of my early labors were not there. Young men have come upon the stage during my long absence, and now fill the places once occupied by others. Several of these have arrived at middle life, and are men of strength. Not more than one or two members of this conference were present who were ever seen by me before. This was a solemn thought; but our convocation was a pleasant one; and to meet so many who have entered the ministry since I left the west for the east gave unfeigned joy."

On the Sabbath he addressed a large congregation,

by request, on the missionary subject. After a day spent with relatives at Ridgeway, he took boat to Royalton, where he had formerly lived. Here he found things greatly changed, and writes, "Only three or four were left of those who were members of the church when I preached here twenty-three years ago. Revivals have spread here; and those I left in infancy and childhood are now the prominent members of the church and the business men of the town. The old chapel is consumed and replaced by another. The log cottages have generally given place to elegant farm houses, and the price of farms has risen from about twenty to sixty dollars an acre. The whole land appears like a garden, and is now loaded with thousands of acres of heavy wheat approaching to ripeness, while every other kind of produce is abundant."

At Royalton the friends soon got up a two days' meeting, wherein he united with Elders Mosher, pastor of the church, J. Morse of Shelby, brother Wells of Dayton, Ohio, and a young man named Ingals. On the Sabbath a multitude assembled. This was a happy day to him, and he writes of it as follows: "The few old friends left were hearty in their greetings; while the many who had seen us here when they were children must now shake hands and say, 'I remember that I saw you when I was a child.' Truly it was an interesting scene; and the pleasure of preaching three times on that hallowed spot will long be remembered. All seemed to vie with each other to render our visit pleasant, and to aid us so far as any help could be rendered. Within the limits of the

town of Lockport, near Royalton, lives Elder Levi Hathaway. He is sixty years of age, and expects here to spend the evening of his useful life. Though in poor health when I visited him, it was a rich feast to enjoy his heavenly conversation once more. Brother Hathaway is bound for the upper kingdom, where, I doubt not, he will arrive safely. One mile from Lockport lives Elder Elias Sharp. He, too, has greatly changed by age. His head is not gray, but completely white, and infirmities accumulate with his years; but his humble prayers and meek discourse showed that he is looking forward to a better resurrection. To part with all these friends was like tearing away from home; but when each said, 'By the grace of God we will meet in heaven,' it gave a solace to the heart, and hope sprang up afresh."

July 2, he gave the parting hand to friends, took the cars at Lockport, and made a short visit to the great natural wonder, Niagara Falls. From here he went to Buffalo, where he went on board the steamboat Mayflower, bound for Detroit. At ten o'clock, the boat left the harbor, and the next afternoon at half past three landed safely at Detroit. At six o'clock he left in the cars for Marshall. Here he was cordially greeted by Elder J. S. White, whose voice was the first he heard on his arrival. He remained there till the Monday following, visiting friends in the vicinity, exploring the land, enjoying the hospitality of brother Lester, attending Saturday conference, and preaching to the people on the Sabbath. The village of Marshall is one of the last places where brother White, our first New England missionary, has established a meeting

and gathered a church. It is the county seat of Calhoun, located upon a bur oak plain, on the River Kalamazoo, and contains two or three thousand inhabitants. They occupy a pleasant hall for meetings, and brother White preaches to them half the time. At our conference on Saturday, several brethren attended from fifteen to near thirty miles distant. It was a sweet, refreshing season. The members of the church and the visiting brethren all seemed to sit together in a heavenly place in Christ Jesus. On the Sabbath, the hall was well filled, and it was a pleasure to him to proclaim "glad tidings" to the people of this far-off land, a thousand miles from the land of his nativity, and far west of the scenes of his former labors. The Presbyterians kindly gave the use of their meeting-house for him to preach in in the afternoon. The congregation was large, and gave profound attention to the things which were spoken.

At those meetings in Marshall, he met brother White and his wife, Elder James McGregor, (an old acquaintance,) Elder G. W. Buchanan, Elder L. Stickney, and Elder C. Dearing. It was refreshing to meet so many who have for years labored to build up the cause of Christ in this land.

July 15, he accompanied Elder McGregor to his residence in Homer. From here Elder White took him in a carriage on an exploring expedition through the south part of Michigan and the north part of Indiana. They proceeded through Homer, Union City, Colon, to Bur Oak, where he enjoyed an interview with Elder B. Farley, after an absence of about twenty-five years; then, on into the State of Indiana, over a

beautiful prairie, to the residence of a brother Fish and his children who were settled around him. This family he baptized in New York more than thirty years ago. Thence they proceeded westward, over several prairies, to Constantine, on the St. Joseph, and returned up that river to Union City; spent Saturday in conference, and preached on the Sabbath. These meetings, like those at Marshall, were solemn, joyful, and large assemblies. Many of the people came from four to six miles in ox carts and ox wagons — men, women, and children. The process was slow, but safe, and they appeared thankful for the privilege.

At five o'clock he preached at Leonidas, twelve miles farther down the river.

Monday morning, July 15, a brother took him and his companion in his wagon, through the level wilderness dotted with clearings and human habitations, to Prairie Round, the former residence and final resting-place of Elder Benjamin Taylor. In writing from there, he says, "We were welcomed to the dwelling of his son-in-law, Mr. Lathrop, in Schoolcraft, where Elder Taylor and his wife both died. I am now writing in his chamber, surrounded by his books and other effects — a solemn place. To-day I have visited the graveyard at the village on the prairie, and looked for the first and last time upon the graves of brother Taylor, his wife, and son Benjamin, who sleep side by side. Suitable monuments are now being prepared to place at their graves, to tell to future travellers where rest the remains of those whose memory it will long be a pleasure to cherish."

At Constantine, he preached on the Sabbath. At Centreville, ten miles farther up the river, he also held a meeting. Soon after leaving here, he writes as follows: —

"Elder James McGregor lives in Homer, where he has labored, as he has also in many other towns. Here is a church of a respectable number of members. Elder McGregor and family showed us great kindness, and our visits there were seasons of refreshing. It was at his house that we met several brethren from various and even distant places, to hold a farewell meeting before leaving that part of the state. Some who here met had been old acquaintances; others had formed a happy acquaintance and strong attachment during this visit to Michigan. All hearts seemed knit together, and the parting hour was one of deep feeling and interest. The farewell hymns were sung, prayers ascended with language and feelings expressive of love and tender attachment, and the final separation was thrilling. Hardly a doubt was felt that our next meeting would be beyond the river which divides time from eternity; but a sweet hope cheered all hearts, and gave expectation that the 'land of pure delight' would then be our home. Brother McGregor, who had previously aided us much in our journeys from place to place, now gave us the use of his horse and carriage to Jackson, and we then took the cars to Ypsilanti, where we enjoyed a pleasant season at the house of our friend Mark Norris, and then took stage to Saline, to spend the Sabbath with several old friends from Cayuga county, New York. To meet those I had baptized in early

life, after an absence of nearly thirty years, and to find them still progressing up the holy way to Zion, was delightful beyond expression. Here we spent the Sabbath, and one day in visiting. Then brother Robinson and wife accompanied us on our way nearly thirty miles to Adrian, where we found a number of our former friends from New York, and enjoyed a season of much interest with them. On our way to Adrian, we called on others with whom we had formerly been in sweet Christian fellowship at the east, and rejoiced to renew those tokens of love and hope which cheered us in our youth.

"Elder F. H. Adams resides at Adrian, but preaches at Saline and other places.

"Brother White spent about three weeks in travelling with me during my sojourn in Michigan. We took one tour down south into Indiana, where we found some of my old friends from New York, five of whom I baptized about thirty years ago. We appeared to each other almost like those who had risen from the dead. It was truly a matter of joy to find that the small amount of eastern funds here expended had been so fruitful. The spiritual benefit here received in the collecting of scattered Christians, the reclaiming of the backslidden, and the conversion of sinners, which have been in progress here every year since the establishment of this mission, seemed to be of a thousand times more worth than all the expense and labor which have produced these happy results. While looking over this field alone, aside from all the other fields where our missionaries have labored with great success, I could but contemplate with heartfelt

satisfaction my own feeble efforts, both to bring about the missionary organizations, and, as agent, to collect funds which have helped to sustain the servants of Christ while laboring for the happy results which now appeared; and yet the present is but the nucleus around which may yet be gathered hosts of others, whose conversion and final redemption may be traced to the liberal and faithful labors of those who *give* and those who *labor* for true missionary objects.

"The following original hymn, composed by brother White just before our arrival in Michigan, was sung by him and his wife with great effect, in nearly every place where we visited or held public meeting: —

RECEPTION OF ELDER E. SHAW AT THE WEST.

Pilgrim's Greeting. — By J. S. White.

Come, pilgrim, come to our western wild home;
The bright star of hope bids you welcome. O, come
From the scenes of thy childhood, from the land of the brave,
To the home we have chosen, to the place of our grave.
Chorus. — Hallelujah! hallelujah! O glory! glory! hallelujah!
With welcome we hail you, glad tidings to bring.

The pilgrim looks forth to yon beacon-light isle,
The olive branch brings by the light of a smile;
Bright Zion will greet thee — her mourning forget:
Though long worn and weary, kind heralds we meet.
Hallelujah! hallelujah! O glory! glory! hallelujah!
With welcome we hail you, glad tidings to bring.

Come, herald of mercy! O, quickly review
The gathering hosts which have long looked for you

O'er the waters of Erie, to the wilds of the west —
The home of the pilgrim, the land of the blest.
Hallelujah! hallelujah! O glory! glory! hallelujah!
With welcome we hail you, glad tidings to bring.

Fly, herald of mercy; O, quickly relieve
The sighing of sinners, the saints that do grieve.
With tender emotion, thou, dear, honored spot,
O garden of Olivet, shalt ne'er be forgot.
Hallelujah! hallelujah! O glory! glory! hallelujah!
With welcome we hail you, glad tidings to bring.

And when all thy labors with us shall be o'er,
Go, herald of mercy, from the wild western shore
To the regions of light in bright Eden to bloom,
Where seraphs in glory will welcome you home.
Hallelujah! hallelujah! O glory! glory! hallelujah!
With welcome we hail you, glad tidings to bring."

CHAPTER XXXIII.

RETURNS FROM THE WEST.—EXTRACTS.

Having spent one month in Michigan, he parted with his numerous friends there, as he afterwards expressed it, "with the hope of meeting them the next time beyond the limits of this trying world." His return was by the south shore of the lake to Buffalo, New York. From there he proceeded in the cars to Churchville and Ogden, where he spent a few days with friends, then went to Honeoye Falls, and spent a short time with Elder J. Badger. At West Bloomfield he stopped two weeks for medical counsel and aid from Dr. Joseph Hall, an old acquaintance, and an eminently successful physician of that place. His lung difficulties, which had generally been relieved as warm weather came on, had this year continued through the season; and often the effect of preaching continued for days after. He was here advised to refrain from preaching till his lungs should have opportunity to recover strength and that vitality which overworking had partially destroyed. Being himself satisfied that this was necessary, he came to the conclusion that duty demanded this course, trying and crossing as it might be.

August 22, he left his kind friends at Bloomfield, and reached Albany in the evening. The next day,

went to Worcester, Massachusetts, and on Saturday reached Manchester, New Hampshire, where he spent the Sabbath. The week following he returned to Newburyport. The season had passed pleasantly away. To meet hundreds of former friends, and to part with them, with scarcely any hope of meeting them on earth, was solemn and interesting; but it was with the expectation that, when his earthly house of this tabernacle should be dissolved, he would meet them in a house not made with hands, eternal in the heavens; and when the journey was ended, he was led to say, "Hitherto hath the Lord helped us."

Fearing the unhealthy state of his lungs would not admit of his preaching constantly, he thought best to take rest for a few months, and, by the earnest solicitation of some of his friends in Fall River, he concluded to go to that place to reside. Relief from all care and exertion of the physical or mental energies, together with medical treatment, which he still pursued, appeared to improve the state of his health somewhat, and his desire to labor in his Master's vineyard returned with its former strength. He soon became discontented with what he considered his idle life, and having received an urgent invitation to visit the church in Portsmouth, Rhode Island, he did so, and preached with them on the Sabbath. He repeated these weekly visits during the winter, and by their request consented to take the pastoral care of the church, and arrangements were made to remove his family there, where he had procured a small farm in a spot which he said was "one of the pleasantest in the world," and seemed to him a fit place to retire from

the noise and din of life, to spend the remainder of his days in a more secluded manner, preaching on the Sabbath, and during the week spending his time at work upon his farm, as his health would admit, and writing, reading, or visiting, as he felt inclined, and the wants of the church demanded. Although he had spent but a small portion of his years in the ministry, as the settled pastor of a church, yet he fully understood the obligations and responsibilities of that office, and in the following article, which he wrote about this time, expressed his opinion of

"PASTORAL DUTIES.

"The work of a pastor differs in several points from that of an evangelist, and it is to be feared that some young pastors do not fully realize the labor and responsibilities connected with the pastoral office. Perhaps it will be a help to young ministers, if not an admonition to some more advanced, to set forth in order some of the duties required and expected of a pastor.

"As a general rule, applicable to all places, a pastor must be *a working man.* An idle pastor is always lightly esteemed, and can never be useful. If he passes a large portion of his time without employ, he sets a bad example, dissatisfies the people, acquires a pernicious habit, neglects his own improvement, and takes little or no heed to the wants of his flock. Hence a pastor must be industrious, devoting his hours to some useful employment.

"It is expected of a pastor that he will preach; he expects it. That he may be prepared to preach to

the edification, instruction, and profit of the people, his mind must be upon Scripture subjects, and the gospel must be his study. Unless this is the case, his preaching will dwindle into sameness, and the energies of his soul will cease to be thrown into his preaching, and all will become circumscribed, monotonous, and useless. A pastor, therefore, must not only preach, but he must labor by study and thought to have something valuable, refreshing, and to the point, to set before his hearers.

"But preaching publicly is but one part of the pastor's duties, and if it is made the *summum bonum* of his ministry, to the neglect of other parts of his work, he must needs fail to prove himself a workman that needeth not to be ashamed. It is his place to see that the ordinances are faithfully and punctually observed in the church. He is not to leave these church duties for others to put forward, and then ask him to second their request; but he is to teach the believers, personally and collectively, that it is their duty to be baptized, and to come together to break bread, even as Peter 'commanded them to be baptized; and they came together on the first day of the week to break bread.' If there is a failure on the part of the church to observe the ordinances punctually, it is often to be laid to the charge of the negligent pastor, who does not urge these duties upon the people, who are under obligation to attend to them. It is in this way that the shepherd should both feed the sheep and lambs, and keep them within the prescribed limits of the green pastures.

"Another part of the pastor's work is to look to the

new-comers, and if a family or an individual move into the place, to visit and converse with them, and let them know that they have friends, with whom their presence would be both welcome and desirable. This work, habitually and faithfully performed by the pastor, will save many a family from being either lost among the multitude or won over to some other society, whose pastor and members have shown themselves more interested, friendly, and kind. Some pastors wish all this work performed by the members. It is true the members ought to do what they can by way of friendly intercourse with strangers, but it is the pastor's appropriate work, and he can do more to aid the church in this way than all the church can do, if he neglects this part of his work.

"It is the duty of the pastor to see that the meetings of the church are properly arranged, duly appointed, and punctually attended. In conducting social meetings, some pastors greatly err in occupying too much of the time themselves. If the pastor occupies forty-five minutes in reading, remarking, and the opening prayer, he leaves but one half the usual time of meeting to be occupied by the church. The impropriety of this course in the pastor may be seen if we consider that he occupies most of the time on the Sabbath and all preaching meetings, and that it is important that the members, male and female, be encouraged to occupy their gifts, which very few can have time to do, if the pastor occupies much of the time of the prayer and conference meeting. As it is his duty to encourage prayer and exhortations in the church, he should give them every opportunity and all

the encouragement possible to exercise themselves in these duties.

"To visit, converse, and pray with the people, especially the poor, the sick, and strangers, and to be sure and not omit the weak and the erring, is among the daily and indispensable duties of a pastor. These are the first means to be employed to reclaim wanderers, to confirm the wavering, and to restore to fellowship and standing such sheep and lambs as give indications of going astray. Some pastors greatly err in studiously avoiding to say any thing to an erring brother on the subject of his wrongs, lest he become involved in the difficulty, and his reputation suffer. But if he is wise, meek, and faithful, his faithfulness may save the offender, and keep a difficulty out of the church, without harm, and with benefit to himself.

"If the society does its duty, they employ and compensate their pastor to perform for them the duties here specified, and many others of daily occurrence, constantly growing out of the pastoral relation. Although churches and members are often neglectful, and let the cause run down by wicked inattention, still the carelessness and idleness of pastors is often the fruitful source of discord, discouragement, and weakness. *Laborers* are the men wanted, such as will labor night and day."

His leisure hours, while at Portsmouth, were employed in writing, and he still continued his contributions to the columns of the Herald. The sixteenth volume commenced the 13th of March, with his name still upon it as an editor, and its second number

contained the above article. The fourth number, dated April 17, contained the following: —

"OUR MOTTO.

"Over sixteen years ago, while looking around for appropriate material for the first number of the Christian Journal, then about to be issued, I accidentally found, somewhere, the following: 'In necessary things, unity; in non-essentials, liberty; in all things, charity.' The sentiments struck me at the time with great force, and I determined to place them at the head of the paper. This motto stood at the head of that paper for fifteen years. I am glad to see it now occupy a conspicuous place upon the 'Herald of Gospel Liberty.'

"This is a plea for *unity*, *liberty*, and *charity*. It gives to each its place and its limitations. Unity in things necessary. The necessary things in which we should be united are such as relate to morals, worship, doctrine, experience, organization, usages, and modes of operation. Unity in these will make us a phalanx invulnerable, and will secure the growth and prosperity of Zion; while division in these necessary things is, in Scripture, illustrated by a house or family divided against itself, which must fall.

"This motto is a plea for *liberty* in things not essential. A non-essential is a matter concerning which we may act indifferently with impunity. There are many things which neither add nor diminish. Neither if we eat are we the better, nor if we eat not are we the worse. In all these the most full and perfect liberty should be given and enjoyed, without the

least offence. They are but mint, rue, and cumin, and differ essentially from the weightier matters, which demand unity both in faith and action.

"*Charity* is here set down as the necessary attendant in all things, both the necessary and the non-essential. True love will urge the belief and performance of all necessary things, while it will never break fellowship on account of what is non-essential. But charity, from its very nature, can never approve of the omission of what is necessary to the glory of God, or the good of his cause, nor can it insist on what is indifferent.

"Such is the true nature of our motto. Let its principles but be understood and adopted in practice, and Zion will be a healthy body, growing up into Christ in all things.

"NAME OF OUR PAPER.

"September 1, 1808, is the date of the first religious newspaper ever issued from the American press. That paper was published at Portsmouth, New Hampshire, and bore the name 'Herald of Gospel Liberty.' That name is now revived, and placed at the head of this paper. Names are of little moment; but still to us, who were the readers and patrons of that pioneer in our cause, the associations are somewhat pleasant. But there is an appropriateness in this name. A herald, a public crier, is the appropriate title of a paper for the public, one which proclaims the riches of the gospel to the world, and cries against sin as the prophet cried against the altar in Bethel, and as John cried in the wilderness. The name professes that we

herald the gospel. Happy for us and others if this, and this only, is the burden of this paper. But it professes to be the herald of liberty, and liberty of a peculiar kind — gospel liberty. Liberty is a great word in these American states, and in the American church. But true liberty is not the right for each one to do as he pleases, and certainly gospel liberty gives no latitude to do any thing that shall infringe upon the rights of men, or that is prohibited by the gospel. But it consists in being left free from all constraint to act differently from the dictates of the gospel. Gospel liberty not only demolishes all unauthorized laws of human origin, imposed upon the free sons of God, but it prescribes rules for them, and removes all obstacles to their observance. This is the liberty given from heaven, and binds men to obedience, while it frees them from all obligations which tend to a different course, and which can be traced to no higher origin than the councils or the fathers. This is the liberty we herald to the nations. Under this broad banner we rally, and here we set up an ensign for the oppressed. Here the Son makes free, and here the redeemed are free indeed. Stand fast in the liberty wherewith Christ has made us free.

"After this much about the stereotyped head and motto, one word about the ever-varying contents may not be out of place. Either the head and motto should be changed, or the whole contents should agree with them. Why tell of *unity*, at the beginning, and then fill the body of a paper with contentions? Why stereotype charity, and under it write the most uncharitable things? Why boast, in the outset, of liberty, and

then write like a pope's nuncio against its exercise by others. Such inconsistencies sometimes appear to the shame of their authors. Shall it be so with this paper? I trust in God it will not be so. First settle the question, 'What is truth?' and then, like a band of brothers, herald it to the ends of the earth if possible. It is a disgrace to be pulling down what another builds up, till a paper becomes the battle-field of polemics, and the arena of strife. As this paper has commenced in great *liberty*, *unity*, and *charity*, — just what the people need and want, — and with the disgusting example of contention around it, there never was a more favorable opportunity to make the columns and the head of the paper agree. Shall it be so, or shall it not? Methinks I hear but one voice, and that the echo of a thousand tongues, saying, 'Give us *unity*, *liberty*, and *charity*, from the beginning to the end. Let no pen be dipped in gall; let no biting, devouring, consuming article appear in the Herald. Give us bread, that we famish not. Let the unruffled waters of peace flow through this newly-opened channel. Let them come to our houses, our families, our thirsty souls!"

Through the goodness of that Father in whom he trusted to the end, he was enabled to wield his pen in the defence of truth even to the last. In his portfolio we find several articles ready for the press which he had not forwarded to the publisher, and one, which probably was the last he ever commenced, remains unfinished, ending in the midst of a sentence. These will ever be dearer than any others to his family. The

following article inserted in the Herald, bearing date May 1, four days before his decease, was the last from his pen ever published: —

"THE BODY OF CHRIST.

"The church, or the aggregate of God's people, is called, in Scripture, the body of Christ, or simply 'the body.' Christ is called 'the head of the body — the church.' Paul takes occasion to illustrate the peculiarities of the church by following out the analogy to considerable length. He speaks of the head, the members, the joints, the hands, &c. He notices the eyes, the ears, the feet, the hands, and speaks of their use as the organs of sight, hearing, &c. All this he refers to the organization and activity of the church — the exercise of the several gifts in unison and harmony for the edifying of the whole, and that the body may edify itself in love.

"It should not be overlooked, that the constituent parts of the whole church are found to exist in smaller portions of the great whole, and that, therefore, the same organization and action required in the universal church are required in every portion of it. Therefore not only each individual church should be properly organized and prepared to act aright, but as many such churches as possible, including their ministers, should enter into a correct and harmonious organization, and according to that organization, bring into united and vigorous action every member, every part and portion of such organized body, whether it extends only to one church or to an association of churches and ministers, or whether it includes many

such associated bodies. In either case, such organized body, whether limited or extensive, is to be regarded as the body, with its mutual dependences and aids.

"A physical body consists of organized matter, composed of organized parts. The body of Christ consists of organized spiritual members, and these being, by virtue of organization, members one of another, and thus constituting a complete body, are governed by the legitimate laws of organization, whereby the same harmonious and useful action, of a spiritual kind, is carried on in a spiritual body that is every where so apparent in the physical body.

"There are two great and leading points here to be considered: 1st, the proper organization of the body, in order that it may be prepared for proper action. 2d, the harmonious and effective action of such an organized body.

"In relation to the first — the organization — we may be greatly aided in our inquiries by a knowledge of anatomy. The human body not only consists of numerous organs, but these are united, adjusted, and combined in a manner that shows contrivance, design, and wisdom. This unity, adjustment, and combination, is what constitutes physical organization. Now, if Paul's comparison be just and correct, then, if the church is properly organized, whether it be confined to a town, or whether it extend over states, the parts must be so united, adjusted, and combined, as that all will operate in harmony, and with strength. Such a body, thus organized, cannot fail to be adhesive and powerful.

"Let us examine the illustration a little further. In

the human body, the bones are so constructed as that they unite with each other by means of joints of exquisite workmanship: the adaptation of each in respect to form is wonderful. With these are combined ligaments, tendons, and muscles, in such a manner as to create the greatest possible power. It is this combination, this organization, that gives stability and power to the body. To all these organized solids are added the fluids of the system. At the head of these, and as the nourisher and supporter of the whole frame, is the blood, which courses its way through a thousand channels to the extremities, and being taken up by the capillaries, is returned to the heart, to enter again upon its tour through the body. In this there are no counter currents, no obstructions, when in a healthy state.

"Now, all this is perfectly illustrative of the body of Christ, when properly organized, and in a state of health and vigor. If there are any clashing and jarring parts — if any friction or obstruction — it is the result of derangement, and the want of organization. Organization must be such as to cause the body to be quiet and free from distress. It must be such as to prevent, effectually, the interference of one part with another. Let any sound and healthy man be examined, and the whole organization will be found perfect. All pain or sickness is caused by derangement somewhere. Solomon speaks of 'a broken tooth, or a foot out of joint,' as producing severe pain. A want of harmonious feeling and united organized action is represented by Paul as being weak, sickly, faint, and lame. Palsies and fevers are the result of

obstructions, disorganizations, and unhealthy action. How many religious bodies have been paralyzed or thrown into feverish excitements, all of which might have been prevented had the whole been so organized as to prevent collisions and deadly frictions.

"I believe no judicious person of experience will deny, or can doubt, that every individual church ought to be so organized within itself as to secure the good results, and to avoid the evils, here named, and many others which experience will bring to their knowledge. Still, is it so? Are the rules and regulations of the churches ample? Are they understood, agreed to, and enforced? Let observation and experience answer.

"But the body of Christ does not consist in one local church, nor in many perfectly independent ones. There is no such thing as complete independence of churches. No mention is made of it in Scripture, and no denomination acts upon the plan of perfect independence of churches. They cannot, if there is any association or correspondence of churches. There is association and correspondence in all denominations; and the organization that should obtain in one church, should by mutual agreement be established in all churches thus associated. This would produce harmony, not only in feeling, but in action, and thus increase mutual love and harmony by acting upon the same principles, by the same rule, and aiming at the same object.

"When associated churches are thus organized on similar principles, and governed by similar regulations, the next thing is to adopt and agree to certain definite principles of association, so that a mutual care

shall be extended over the whole. These principles should not be such as to infringe at all upon the right of every church to govern its own internal affairs; but their independence should be left inviolate in all these matters, that they may effectually guard against the clutch of tyranny and grinding heel of oppression. But the care which each component part of the associated body should feel and exercise over the whole, should be such as persons feel and exercise over their own limbs and members. An agreement should be entered into by the associate body that, when help is needed by any church, application shall be made to the churches thus associated, who shall send them chosen men to sit with them, assist in examining the case, and give such counsel as their wisdom may enable them to do. These cases may be numerous, but some of them may be specified — such as when a new church is to be constituted, when an elder is to be ordained, when a pastor is to be settled, or when the pastoral relation is to be dissolved, and many others. For want of such counsel, many churches have been constituted prematurely. Precipitate ordinations have taken place, improper men have been settled as pastors, and that relation has often been dissolved in such a manner, and under such circumstances, as to entail lasting grief and trials either upon the church or the pastor, or both. These evils have often occurred just for want of the wise and judicious counsel of brethren from neighboring churches.

"Such is an outline of the plan of organization which we are not only at liberty to adopt, but which, I apprehend, we are bound to adopt for the unity and

strength of the body of Christ. By proper organization, the system enjoys health, receives and relishes food, grows and increases in strength, from the flush of virgin youth to the honorable gray hairs of old age. And by a proper and comprehensive organization of the body of Christ, we may have a healthy church and ministry; the true bread will be acceptable and nourishing; vigorous growth and increased spiritual strength will attend us, both in the commencement of church organization, and during the long years that may pass away. Such a course is well calculated to prevent impositions both upon the churches and upon the ministry — to promote familiar acquaintance and mutual interest — and by increasing unity and similarity, enable the several members to contribute to the edifying of the body of Christ."

CHAPTER XXXIV.

CONCLUSION.

During the winter Elder Shaw's mind seemed continually fixed upon retirement, which he thought to find in his quiet home upon Rhode Island; and he never talked with his friends about moving there without saying his greatest desire with regard to it was to get away from the world, to be by himself; and often have we heard him say, "I do not want any more to do with the world; I am tired of it;" yet when we tried to persuade him he had done enough as a minister, that his health required he should be more careful of himself, and try to rest a while, he did not feel willing to listen to it, and only said, "I cannot give up preaching, but must do all the good I can while I do live. I want to think the world better for my having lived in it." At the same time he urged most strongly his plan of going to Portsmouth, because he could preach there and be aside from the busy part of the world.

When sickness had laid its hand upon her who had so long been his companion in life's journey, and was willing to be the same in his retirement, he said to one of his friends that he had but one desire, which was, that she should be restored to health and go with him to their new home, and he should then be happy.

But He who holdeth in his own right hand the destiny of us all had prepared new trials for him, through which he should be safely carried to a home eternal in the skies.

On the 30th of March his wife was taken sick, and during the first three weeks of her illness he watched by her bed with an anxious heart, refusing to seek rest for himself, relying, as he long had done, too much upon his naturally strong constitution, being unwilling to admit that it was impaired by the labors of his past life. At times the lamp of life with her he prized so highly seemed about to go out, and he appeared to be already mindful of the darkness there must be for him when its rays could no longer shine upon his path; and when she told him she feared she might not be permitted much longer to stay with him, he said he could not live without her, but she must get well again, and take care of him in his last sickness.

The prayers of the good man were answered, and the angel of death passed over. Joy came again to our family circle, as we saw the light coming slowly to the eyes of our loved one once more, with many signs of returning health; and on the 19th of April he who had waited so anxiously for some encouraging symptoms in her case, for the first time left her bedside, and returned to the people of his charge. The Sabbath following, a violent storm prevented the people from coming together at the meeting-house, and he did not preach. Monday, he was called to attend a funeral, and although it rained, he walked some distance to the place appointed. He here preached his last sermon, from Eccl. xii. 7., "Then shall the dust

return to the earth as it was: and the spirit shall return unto God who gave it" — a sermon said to have been preached with great clearness and power.

Truly we know not the future, and its revealings seemed entirely withheld from him; yet it would seem, could he have known of his approaching dissolution, he could not have better chosen a subject for his closing work in life. Who, better than he, loved to speak of the spirit's return to its God? and who could have been more willing to give words of consolation to the mourner? He had long preached the unspeakable riches of the gospel, his faith the world knew already, and could he, with a mind capable of looking within the vail which concealed the future, have himself chosen the subject for his last sermon, can we doubt he would have left untouched all doctrinal points, deeming his past teachings sufficient for the world to know his belief, and his desire for their compliance with gospel truths? No, we cannot doubt he would have looked back upon the wearisome road he had travelled, and the burden his heavenly Father had helped him to bear, forward to the opening portals of the tomb, where he should soon lay off the garments of his earthly life, and have said, "*Then* shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Even these words in themselves would have been sufficient. Death was indeed near to him; but we know not but it may be even nearer to us all; and this text deeply impressed should be sufficient to lead us to heed all his past advice, and seek a preparation for a happy meeting of the spirit with Him who gave it.

The fatigues and exposure to which he was subjected, to perform this, his last public labor, while he was yet wearied with the anxieties of the past few weeks, proved too much for his physical energies to withstand. Having taken a violent cold at this time, nature was too far taxed, and he was obliged to yield to the truth that his powers of endurance were less than he had supposed, and he must return again to his family. Thursday, the 24th of April, he was carried home, and on the morning of the 26th was taken with a disease under which his enfeebled constitution was not able long to sustain him. There seemed little or no action in the system; and while we attempted to restore it by every means in our power, he weakened day by day, till God in mercy gave him rest in his kingdom.

During the first seven days of his illness, tongue could never tell the intensity of his sufferings. His disease was calculated to cause him much distress, and the peculiar state of his system tended to increase it. But he bore it all with great patience, and never was known to murmur for a moment. From the day he was first taken, he seemed to feel that he should never recover, and expressed considerable anxiety as to the medical treatment he should receive, as if he still felt an interest in life, and wished to have his stay upon earth prolonged, if it was possible.

Upon the third day of his illness he lost his voice, and could only make known his wants in a whisper, which seemed a trial to him, and he would often say, "Shall I ever speak aloud again?" The difficulty with which he could make himself understood, and the

intensity of his bodily sufferings, were no doubt the reasons why he said so little of his approaching dissolution. When he was told there was little hope of his recovery, he seemed undisturbed, asked to see his wife, and calmly told her his wishes with regard to his temporal affairs. She was still unable to sit up, and, with strength hardly sufficient to support her head from the pillow, she received the last words of him who was dear as life to her, and with whom she was about to give up its sweetest hopes, and sever the strongest tie which bound her to earth.

God in heaven, who looked down upon us, can alone know the agony of that hour, as we all knelt close by our beloved one, each anxious to catch any word which might escape the ears of the others. For each of us he expressed his last wish as to our life upon earth; of spiritual things he told us he had little to say, for he had "always been saying." O, how deeply did our hearts respond to that! Yes, he had always, in word and action, given us a sufficient rule to guide us through all coming life, and to that land where he was going before us. For absent friends, the church, and ministry, he left no message when life's sun was about to set. Why should he? Has there not ever a light shone from his exemplary life sufficient for them? He did not leave, till the last sands were ebbing out, his messages for them. His friends had ever had his loving counsel, his kind advice, and cheering words to help them along the way of life. The church had received as a free offering his untiring exertions; for it he had labored without rest, till the willing spirit was bowed down with the

weariness of the flesh. To the ministry he had been a brother indeed, bearing with them the burdens, and sharing with them the joys, of the Lord's servants. They had known his trust in God, his reliance upon his word and spirit, and that alone. He had bid them trust in the same, and when the final hour came, and he was about to give his spirit up and go to his reward, there was not a word unsaid; he could depart in peace, knowing his work was finished.

It was Sunday, May 4, when we first gave up all hope of his being again permitted to smile in health upon us. One short week before he had walked with assistance into his wife's room, and sat for an hour by her bed, talking with us and smiling as he used to do in health, as we tried to cheer him with the prospect of her speedy recovery, and the probability that he would not be as sick as she had been. Two weeks before, he was in the midst of his people, able to speak to them still of God's goodness, and two days later he preached a sermon of consolation to the afflicted who mourned the loss of one now no more to dwell among them.

Thus was he permitted to continue his labors in the cause of his Master to the last, and even when the shadow of the wing of the death angel seemed to have fallen upon our household, and darkened the way before us, he saw the sunshine of God's love every where, and did not shrink from the work of making known to the sinner the end of his ways, to the righteous man the happiness in store for him, and to the afflicted the consolation that he mourns not without hope.

They who have watched for the last time by the

couch of one united to them by the strongest ties of nature, and felt the warmth of their own hearts lessen, as if death could not pass so near, taking the best beloved, and leave them with aught to make life still worth possessing, — they, and they alone, can know the sorrow of our hearts as those last sad hours passed away, so swiftly to us who were so soon to lose him forever, and slowly to him whose wearied soul longed to escape its tenement of clay and soar away "to the land of bright spirits above." Yet he did not repine, but said, as the last hours were passing away, "I shall soon be at rest;" and near the close of the Sabbath he said, when that day was passed he thought his last day upon earth would be finished. So it indeed proved, for ere the close of the next day he had entered upon a rest eternal in that land whose day shall have no ending. As in life he had been upheld by an almighty arm, at its close he rested his head upon the bosom of his Savior, "and breathed his life out sweetly there." There was no struggle, but as the wearied child falls asleep when the day is ended, his spirit passed to its better home above.

It was not Death that came into our midst, and with relentless hand snatched our loved one from us, but, when the dark cloud of sorrow rested heavily upon us, and our bowed spirits refused to be comforted, there came an *angel* among us, and taking our best beloved in his arms, he swept the cloud from above our heads with his broad wing, and bore him far beyond, where the gates of the heavenly city were open to receive him. There he now sits clothed in a robe of righteousness, and upon his head is placed a crown the

stars might not outshine. O, was there not joy in heaven, as his freed spirit was borne by the angel within its portals? The Savior bade him welcome, and with his own right hand placed the crown upon his brow; the saints sang praises to their God, that another of earth's weary ones had finished his work, and the angels struck their harps anew.

On the 9th, appropriate funeral services were held at the Franklin Street Church, attended by a number of his brethren in the ministry from abroad. The Scriptures were read by Elder A. G. Morton, after which prayer was offered by Elder D. P. Pike, and a sermon preached by Elder Moses How, from Neh. vii. 2, "He was a faithful man, and feared God above many." Prayer was again offered by brother Morton, and from the altar where he had so many times administered God's holy ordinances, he was borne to that silent mansion where there is neither sorrow nor care, and the wearied body finds its rest, while the happy spirit soars away to its brighter home in heaven.

We look not into the grave for him; his freed spirit entered not there, but with the pure and holy of every clime and age, he joins his voice with those who, round the dazzling throne of the Father, sing praises evermore.

The dark earth cannot hold him in its cold embrace; his head rests not beneath the sod, unconscious of life or happiness; but where the sun of an endless day illumines his path, he dwells in a land of perfect peace and joy. O, why should we look into the dark valley for him? The Savior has passed there before him, and, opening a pathway to glory beyond, has guided him

through the silent land to his home of purity and love.

In life he sought always for some greater good, some nearer place to Him who is all-wise and powerful, and to fill the minds of men with loftier aspirations was his greatest object in life. Bonds of earth then kept the soul from the height to which it fain would soar, but now it is over; the cords which bound him to this temporal existence are broken, and being made immortal, he dwells among the glories of God's own kingdom, drinking of the fount of perfect knowledge, and sharing the light of eternal truth. Shall we there behold him, with the shining face of a glorified spirit, forever freed from sorrow such as he knew when here with us, and then wish to call him back? There is a hope deep within our hearts which bids us be silent—a hope which looks forward to that time when the tomb shall open for us, and his hand be outstretched to guide us through it. There is a voice in every breeze which sighs above his grave which bids us murmur not that he has left us for that land where he rejoices with a joy the world could never give. Our hearts are bowed down with sorrow, and we can but mourn most deeply the loss of one who was to us what he could never be to others, one whose loving counsels none could know as we have known them, or miss them as we must ever miss them. The time to "suffer and be silent" has indeed come to us, for the heart's deepest grief cannot express itself in words.

In presenting these pages to the public, we cherish no expectation that any who peruse them will find aught which could teach of the TRUE LIFE of him whose memoir they purport to be.

The life of the truly good man consists not in the daily acts of his life, however eventful it may be; not in his works of benevolence, his deeds of mercy, or words of consolation to the sorrowing, but in the depths of his soul may we believe that life to dwell — in the spirit which prompts each act and governs each motive.

Believing this, in that world where the secrets of all hearts shall be revealed, we may hope to read his true history.

We regret that we have not been able to give a journal from his own pen farther than the year 1818. A journal of the life of one who had done so much for the Christian cause, written entirely by himself, and containing his feelings at the time when those scenes occurred, in which he took so active a part, would have given a better view of his INNER LIFE, the one best worth our knowing. But when we consider how arduous were his duties, and that he labored not for a name among men when his work should be finished, we cannot wonder that he neglected his journal, commenced when young, and finally gave up writing any account of his labors.

His travels and labors in different parts of the country we have endeavored to trace as best we could. The perseverance with which he always continued the former, and the untiring zeal with which he performed

the latter, speak to us with a voice to which we would not cease to listen, though he who thus labored should no more be seen among us, no longer teach us the way of light and life.

We feel it to be true that there are many who will read these pages with deep interest; yet we cannot believe such a book necessary to perpetuate his memory, for upon the hearts of many he has left a record of his words too deeply impressed to ever be forgotten; and it is sweeter still to think, in the crown of his rejoicing there gleam many stars as emblems of the souls he, through Christ, has led to life eternal. In the Lamb's book of life our heavenly Father has written his name in characters which shall not be effaced when men think of him no more, and the world has passed away; and with the earnest hope that the reading of this volume may lead many to seek to have their names written with his, in that book, we give it to the world.

APPENDIX.

SENTIMENTS OF THE CHRISTIANS.

COMMENCEMENT OF THE CHRISTIAN CONNECTION.

About fifty years ago, several Methodist preachers in the State of Virginia, and in the Carolinas, became dissatisfied with the discipline of that church, and withdrew. They then agreed to search the Scriptures for a rule of life, and to believe, preach, and walk as they should direct. The result was, they soon became agreed that "Christian" was the appropriate name for all the followers of Christ, as all true believers hold, and that while others go further, and take some sectarian name, of human origin, they ought not, and would not, receive or use, among themselves, any other. By thus searching the Scriptures for a rule, they became satisfied that as that book contained the whole of the rule of duty and faith, so no other was necessary, and all others, if authoritative, served to divide and lead astray. Here they settled down upon the broad plan of the name all believers take — *Christians;* and the rule they all acknowledge — *the Bible.*

A few years after this, several ministers of the Presbyterian order, in the State of Kentucky, broke off from that body, because of the government under which it acted; and several of their usages appeared to them both unscriptural and oppressive. This act threw them upon the Bible, as the like act

had thrown the seceders from the Methodists in Virginia; and with the same result — for they soon agreed to be nothing but Christians, and to have no discipline or rule but the Bible.

About the same time, a few ministers in New England, who had been connected with the Baptists, were led to see that human creeds were both useless and hurtful, and in relinquishing these, they, too, were thrown upon the Bible alone. As they found there none of their names but Christian, and none of the modern denominational titles, they also soon agreed on that name, and on the Bible as their only rule of faith and practice.

Here, then, were three companies in the United States, all agreeing in these two points. But they were strangers to each other, and even to the fact that such companies existed. But in a few years each learnt that others existed, and by means of letters, and a periodical which was soon commenced among the New England Christians, a correspondence was opened, and a union created, so that the three became one, and have to this day been known as the "Christian Connection in the United States of America."

The Christians in the several states were soon organized into conferences, and for several years delegates from these met in a general conference; but this was discontinued, and a closer organization of the several annual conferences, embracing the ministers and churches, was adopted.

Thus having fought their way into existence, by using, not carnal weapons, but those that are mighty through God, they have spread abroad over the face of the country, and become many thousands.

THE NAME "CHRISTIAN."

The first impression with the fathers of our connection was, that the object of a name was not so much to distinguish one from another as to distinguish the real character

of every one, in contradistinction from all the unbelieving world. Sectarian names would show the former, and the generical name *Christian* would show the latter. Therefore Christian is proper. They also went beyond this reasoning, and having referred every thing to the Bible, they searched that for an appropriate name. There they found no such names given to the followers of Christ as Catholic, Roman Catholic, Episcopalian, Presbyterian, Congregationalist, Methodist, Quaker, Shaker, Baptist, Tunker, Mennonite, Swedenborgian, Orthodox, Unitarian, Universalist, nor yet any other of the long list now given to the multiplied parties in Christendom. There they found they were called disciples, saints, brethren, believers, &c., but each of these went to show some particular trait or relation; as, believer showed their faith; saint showed their holiness; disciple showed that they were Christ's scholars. But *Christian* embraced all these, and therefore was the most appropriate name. It was seen, too, that all thinking men so understood it, inasmuch as all are called Christians, as a general name for all who follow Christ.

It appeared evident to them that the apostolic church acknowledged this general name among themselves, and did not reject it when others called them by it. Whether it was first given by divine appointment, or whether it grew out of the nature of the case, both with themselves and their enemies, it is hardly worth while to inquire. Many, even of the learned, however, have contended that the word "called" in the phrase, "The disciples were *called* CHRISTIANS first in Antioch," when critically examined, and traced to its root, shows clearly that they were called Christians by divine appointment. But waiving all questions of this sort, the authority is clear, and the name is proper when applied to every follower of Christ, and if so in reference to every one separately taken, then surely the whole, taken collectively, are *Christians*. Thus our fathers reasoned, and thus we, their children, reason.

Notwithstanding the original design was to use the name in common with all other Christians, and for the same purposes that they do, yet the word soon began necessarily to be used also as a distinguishing name for the whole body of those who thus reject all names of human origin. This was unavoidable in the nature of things. Hence we now have "Christian connection," "Christian church," "Christian preachers," "Christian chapels," &c., &c. These are used with reference to us as a distinct organized body of Christians. To avoid all these things, and lest we should grow up into a sect, many, for a season, opposed all organizations; but it was soon found that the remedy was worse than the disease a thousand times; and hence church organizations and conference organizations are now becoming universal, and a distinct body is thus recognized, called the "Christian connection."

Many have endeavored to steal the name Christian from us, either by making it an adjective joined to some sectarian noun, as "Christian Baptist," "Christian Band," or something else of this sort; or else by destroying the correct pronunciation of the word. Some have nicknamed us, by calling us Christ-ians, and thus by using the long sound of *i* in the first syllable, they would give us a new sectarian name. Others have changed the *i*, in the last syllable, into *y;* and thus they have made us Christ-yans. But all these adulterations, and modifications, and innovations our whole connection spurn and reject. We are neither Christian Baptists, nor Christian Band, nor Christ-ians, nor Christ-yans; but as the rules of the language require, and as all others pronounce the word, so we are simply, Christians.

We do not so call ourselves because we think ourselves exclusively entitled, nor because we are any more entitled to it than others; nor do we thereby deprive others either of the name or character. If they choose to appropriate to themselves other names in addition to this, we do not object, but we stop short, and call ourselves nothing more than they

call themselves, before taking an unscriptural name. Are you Christians? So are we. Are you something else in addition? We are not.

ORGANIZATION OF CHURCHES.

In the early part of the existence of the Christian connection, some of the ministers, who had witnessed or experienced the oppressive power of human yokes of bondage in the exercise of church government, ran into the opposite extreme, and considered and taught that love and Christian fellowship was all the bond or organization necessary to constitute a church, and therefore neglected to collect the members and admit to the church by a particular act. This loose way of doing business soon showed its evil consequences, and a different mode of procedure was recommended, and universally pursued.

The course pursued is this: When several persons, living in a place, desire to be constituted a church, they appoint a time to consider the subject, and one or more elders meet with them. After examining the number and religious character of the persons who desire to be organized into a church, and becoming satisfied that it will be for the interest of the cause, they proceed to write in a book a plain statement of the agreement of the signers to take the Scriptures of truth for their rule of faith, practice, and discipline, and submit to, and exercise, the same as members of the church. When such agreement is read, and fully understood, then those who desire it, and are in full Christian fellowship, have their names recorded as members; and such regulations and transactions as the church from time to time agree to, are recorded by a clerk chosen for the purpose, together with all the doings of the church. Others are received from time to time by a vote of the church, upon a profession of conversion, by a relation of experience, or by a letter from other churches. A monthly conference is held by the church for

the renewing and preservation of fellowship. The Lord's supper is generally administered once a month.

Every church makes choice of such a number of deacons as the number of the church requires. In addition to these, there is generally chosen a committee, whose duty it is to see to the spiritual state of the church, look after offenders, reconcile difficulties, and to see that proper discipline is exercised according to the New Testament.

Every church is expected to be under the pastoral care of some minister of their own choice, and to secure the labors of a minister to preach the gospel to them. But every church is an independent body, transacting its own affairs in its own way.

CONFERENCES.

All the ministers and preachers in a state, or a section of country, and all the churches located in the same territory, are generally connected with each other by means of an annual meeting called a conference. Ministers are received into the conference, upon their request, by a vote of the body when assembled; and churches are received in the same way, by request through their delegates. Young preachers are received and approved by the conference. Every preacher is examined by the conference at its yearly session, and every church is required to represent itself.

The conferences being voluntary associations, neither ministers nor churches are required to join the conference unless they choose to; but their utility and importance are so apparent that few now decline becoming members. Conferences serve to keep up acquaintance, increase union, produce concert of action, detect and prevent imposture, strengthen and encourage each other, and concentrate the strength of the various parts by promoting union of sentiment and action throughout the whole body. But the conferences have nothing to do with the internal concerns of the churches; their acts relating to the churches being all advisory — not authoritative.

BAPTISM.

THE Christians having thrown aside all rules except the Bible, and understanding that according to its obvious import, as a matter of course, regard nothing as baptism but immersion. This is not very remarkable in regard to the New England Christians, because their first preachers were from the Baptists. But those of the south and west, sprung from the Methodists and Presbyterians, who consider sprinkling and pouring equally valid as immersion. Still they had no sooner agreed to look to the Bible *alone* for a rule, than all other modes of baptism began to be laid aside, and immersion was very soon practised in almost every instance. We do not regard the immersion of those who have been sprinkled as rebaptizing, because immersion, and nothing else, is considered to be baptism, according to the Scripture.

Baptism is looked upon as every other human act of obedience is — the performance of an important duty. But as no act of man possesses merit, and as we are saved by grace, therefore pardon, or acceptance with God, is to be looked for alone through the blood of Christ, and not through baptism or any other human act. No person is considered a fit subject for baptism until he has obtained pardon, and gives evidence of being born of the Spirit of God. It is on this principle that the Christians reject infant sprinkling and infant baptism, and do not believe in the forgiveness of sins past at baptism, or by means of that ordinance, any more than by means of any other act of obedience. Still it is regarded as a very solemn and important duty, imperiously enjoined on every one who has passed from death unto life. Our strictness and particularity relative to immersion have caused some to style us Christian Baptists. But we go back to the apostolic age for both name and ordinances. Therefore Christian is our title, and immersion our baptism. "Not

the putting away of the filth of the flesh, but the answer of a good conscience toward God."

CALL TO THE MINISTRY.

THE ministry of the gospel is not regarded by the Christians as a trade, nor as a profession, that a man has a right to take up or lay down at pleasure. Nor do they regard it as a business, for which a man wishing to enter it can prepare himself as for any secular employment. They regard it as not only sacred in itself, but also as sacred and divine in the call and qualifications of those who acceptably and usefully exercise the office.

None are regarded as called of God to the work who do not give evidence of sound conversion and vital piety. It is also believed that they must be so exercised in mind on the subject as to evince a strong and ardent desire for the spiritual welfare of mankind; so much so as to lead them to a willingness to make sacrifices for the cause of Christ, and to suffer themselves that others "may obtain the salvation that is in Christ, with eternal glory."

These exercises alone, however, are not regarded as sufficient to prove the validity of the call; but they must be accompanied with a good natural understanding, and an aptness to teach. When such, by the improvement of their gift, manifest that God has chosen them to teach and preach Christ, it is regarded as the duty of the church and of the ministry to encourage them, and to hold up their hands, by giving their approbation both verbally and in writing.

When thus called of God to the work, it is believed that he will open the way before them, and bless their labors. But that they may be prepared to accomplish the greatest amount of good possible, they must both give themselves wholly to God and to the work, and must also make all possible improvement by storing their minds with useful knowledge, especially the knowledge of the Scriptures.

DEPRAVITY.

If by depravity is understood that men are naturally and universally so rendered impotent by the first transgression, that they can have neither desire nor power to do any good or acceptable act till they are renewed by grace; or if by it is meant such a state of weakness and wickedness that no sinner turns, or can turn, to God but by the irresistible grace and power of God; if this is what is meant by depravity, then the Christians believe nothing of it. But if depravity means this — that "we all like sheep have gone astray;" that the whole race of man have become vile and polluted; that the whole world is wicked, and inclined to sin rather than to holiness; that if left to their own way and to their own choice, without the special instructions and influences of God upon them, they would all go on still in sin; if this is depravity, then the Christians are firm believers in it. For the Bible declares, "they have all gone out of the way; there is none that doeth good; no, not one." This truth, perhaps, might be doubted by some, were it not clearly illustrated before our eyes. We plainly see that the world is inclined to neglect God, and to pursue their own ways. And we further see that it is by the agency of grace that any are inclined to forsake sin and turn to God.

FREEDOM OF THE WILL.

Still the grace of God does not accomplish the redemption of the soul by force, but its work is to enlighten, draw, reprove, and strengthen the rational mind. It cries, "Turn ye at my reproof;" and there is a power in man to obey or disobey. If they yield to the word and spirit of God, which they have power to do, that grace will save them by conversion and preservation. But if they resist the Holy Ghost, which they have power to do, then there is no power that can save them, inasmuch as they trample on the only remedy.

To regard man as a machine destroys his volition, and consequently his accountability. But to view him as a rational agent lays him under obligation, and stamps him with guilt if he rebels. While his being saved *alone* on terms of submission and obedience does not infringe on the doctrine that declares he is "saved by grace," because such submission and obedience is *only* the terms proposed by which grace can save.

This view of the freedom of the will corresponds exactly with the whole course of man's life; it harmonizes with every precept and prohibition found in the Bible, and fully justifies every promise and every threatening of God's word, and shows clearly the propriety of a day of judgment.

ATONEMENT.

The elaborate treatises that have flooded the world on what has generally been denominated the Atonement are thought to have rather darkened counsel than thrown light upon the awful and momentous subject they designed to illustrate. And the hot controversies that have often been carried on between men of different opinions on this subject, it is thought, have rather served to widen a breach, and to increase a spirit more injurious than the error of either party often appears to an impartial observer to be. It appears that the plain testimony of Scripture, unmixed with vain philosophy and human sophistry, is the best system relative to the atonement that any man can subscribe.

The Scriptures teach that "Christ died for our sins," and that this was according to the Scriptures. See Isa. chap. 53. That "he bare our sins in his own body on the tree." That "on him was laid the iniquity of us all." That "he gave his life a ransom for many." That "he gave himself a ransom for all." That "without the shedding of blood there is no remission." That "the blood of Jesus Christ cleanseth from all sin." That "we are not redeemed with

corruptible things — but by the precious blood of Christ." That "by him also we have received the atonement." These, and a multitude of other scriptures, show that the death of Christ has laid the only foundation of hope, and that Christ crucified is the power of God and the wisdom of God.

This plan was necessary, and no other was suited to the divine economy. To ask why, and to scrutinize the wisdom of Omnipotence, seems quite out of place on the part of man. His divinely-aided reason can plainly see that God has, by and in the death of Christ, done all for man that is set forth in the texts above quoted; and it is for us to acknowledge that he has thereby done all that was necessary, and not impeach his wisdom by insinuating that he has done more than was necessary.

None of the above passages, nor any others, convey the idea that Christ died merely as a martyr, or that he laid down his life simply as a testimony of the truth of his doctrine; nor yet that his voluntary death was only for an example to his followers. Nor do the Scriptures teach or say that Christ by his death reconciled his Father to us; nor that he suffered the punishment due to us; nor that he thereby paid the debt for us. Either of these would seem to release us altogether. But that the death of Christ has placed the world on salvable ground, while it releases us from no obligation of obedience, and annuls no threatening of damnation denounced against the obdurate, seems to be the plain doctrine of the New Testament.

On this subject there is a variety of shades of opinion among all denominations, but I believe the above is the simple view generally entertained throughout the Christian connection. It is a view that discards all technicalities, and leads to the use of Scripture terms. It takes away all glory and conceit on the part of man, and opens the way to proclaim liberty to the captives throughout the world; and yet it binds every sinner to the cross, and leaves him without hope unless he complies with the gospel, notwithstanding all

that has been effected by the death of Christ. Such an atonement sets up a ladder on the earth, the top of which reaches to heaven; but faith and obedience only will enable us to ascend it. This atonement spreads a table; but repentance brings us to it, and faith enables us to partake of it. Such an atonement proclaims the opening of the prison; but obedience brings out the prisoners. It prepares salvation before the face of all; and all who will have Christ to reign over them partake thereof. Such a plan makes Christ *all* from the foundation to the top-stone, and yet promises life to none but true Christians.

UNITY OF GOD.

By the unity of God is to be understood, that God is one; or that there is but one Supreme Being. This truth all Christians acknowledge; but still they differ; a part holding that the one God is three; and a part holding that the one God is *one only*. This last is the opinion of the Christians. This opinion is founded upon the fact that *one* is the number uniformly applied to God in the Scriptures, where God is called "*One* Lord," "Holy *One*," "*One*, that is, God," "*One* God," "God is *One*," &c. The use of the singular pronoun, when God is spoken of, is regarded as proof that he is ONE, and not THREE. I, My, Me, Thou, Thy, He, His, Him, Myself, Thyself, Himself, &c., is the language of Scripture relative to the one living and true God.

The frequency of this mode of expression in the Bible, and the entire absence of any passage that declares him to be *three*, or any other plural number, is regarded as decisive proof that God is not *three*, but *one*. Whenever the Father and Son are said to be *one*, and also in that passage that says the Father, the Son, and the Holy Ghost are one, the connection shows clearly that it does not mean one person, or one being, but union; union in testimony; union in nature; union in action; and perfect oneness, without the

least possibility of the contrary. This oneness of the Father and Son may be illustrated by the union of a man and his wife, and by the union of all Christians; and, indeed, Christ prayed to the Father that his disciples might be *one*, even as he and the Father are *one*. This proves the sense in which the Father and Son are one. This then is the sense in which the Christians believe in the unity of God. "There is one God, *the Father*," and "one Lord Jesus Christ, the Son of the Father."

THE CHARACTER OF CHRIST.

One of the most prominent and frequent terms or titles applied to Christ in the Scriptures is, "Son of God." This we understand to be applied to him not as a title of office, for the Bible has nowhere so used it, but he is called the "Son of God" in a proper sense. The Father says of him, "This is my Son;" and the Son says of God, he is "my Father." The Father, the Son, the disciples, the convinced murderers of Jesus, and even the devils, with one voice declare him to be the Son of God. That this is the true sense and meaning of his Sonship is clear from those numerous Scriptures that say he is the "begotten of God," "the only begotten of the Father," "the only begotten Son of God," &c., &c.

Now, this view of the Sonship of Christ completely frees us from the odium of believing Christ to be a *created* being. Arians believe Christ was created; we believe he was begotten of the Father; therefore the Christians are not Arians. A certain grade of Unitarians at this day suppose Christ was the natural son of Joseph and Mary; but it would seem that if this is the fact, Christ is no more competent to save the world than some other holy man. Such a view of Christ we utterly reject, as being wholly unscriptural, and also subversive of the whole plan of salvation.

Created nature may differ altogether from the nature of him who created it; as God created Adam with a nature far

inferior to his own. But the nature of the *begotten* must necessarily agree with the nature of him that begat. This law appears to be universal; therefore the Son, whom God begat, is not a human but a divine being.

In looking for the origin of the Son of God, we are carried by the Scriptures far back beyond visible and mortal things. He existed before he appeared on earth. He that existed before was then "made flesh," and he that had been invisible was then "beheld." Jesus says he existed "before Abraham;" and that he was with the Father "before the world was;" that he "proceeded forth and came from God, and came into this world;" that when "he left the world, he went to the Father, and ascended up where he was before." He therefore is declared in Scripture to be present at the creation, and that all things which God created were created by him; for "God created all things by Jesus Christ."

With these views of the nature and character of Christ, we see a glorious harmony and beauty in his work and offices, as Mediator, Savior, Redeemer, Prophet, Priest, King, and final Judge. He reigns "above all heavens," with a name "better than the angels," "angels being made subject to him." As Lord of all he commands the obedience of all; saves all who submit to him; but will at last bring forth his enemies, and slay them before him.

The period during which Christ acts as Mediator, to reconcile man to God, is limited. "He must reign until he has put down all rule, and all authority and power." "At his coming," Paul says, "cometh the end, when he shall have delivered up the kingdom to God, even the Father. Then shall the Son also himself be subject to him that put all things under him, that God may be all in all."

Such are our views of Christ, which are strongly supported both by the plain language and clear connection of Scripture. Such a view of truth destroys that thick mystery which covers some of the prevailing systems on the one hand, and those low, human, and inefficient sentiments so

plainly set forth on the other hand; and by the Scripture alone we find set forth an ample Savior, "able to save to the uttermost all that come unto God by him," "for he ever liveth to make intercession for us."

THE HOLY SPIRIT.

THROUGH the whole age of the world God has held converse with men through that essence of his nature which the Bible calls "the Spirit." But under the gospel dispensation, this divine and incomprehensible agent has wrought wonders, and revealed secrets kept hid from the foundation of the world. The nature of this agent is sufficiently made known by the terms used in the Scriptures to designate it, and to describe its operations among men.

Spirit, Holy Spirit, Spirit of God — these show that in its nature it is not only immaterial, but of the nature of God. The revelations to the prophets were by the Holy Spirit. It rested upon Christ "not by measure." Its influences brought the past to the remembrance of the apostles, and gave them power. It fell upon their hearers, and convicted them. It reproves the world, and is the mighty invisible agent that sets home truth, awakens fears, strengthens sinners to lay hold on Christ, and fills the believer's mind with pure and heavenly joy. Without it the gospel would fall powerless at the feet of careless sinners, and forever cease to turn men from darkness to light.

The Holy Spirit is the true witness in the believer that he is born of God, and the true comforter that produces in his heart joy unspeakable and full of glory.

The phrase "*third person in the Trinity*" the Christians never apply to the Holy Spirit, because such an expression is not hinted at in the Bible; and it is a maxim with them, that what is not named in the Bible is not to be received as an article of faith. But every statement made in the word of God relative to its nature and operations, its necessity

and effects, is strenuously insisted on; and he that doubts or denies the necessity or the agency of the Holy Ghost, both in conversion and in Christian travail, is regarded as a mere philosopher or formalist. "The Spirit helpeth our infirmities." "And if any man have not the Spirit of Christ, he is none of his." "The Spirit searcheth all things, yea, the deep things of God." It was the Spirit by which Christ "preached to the spirits in prison," and by which he was "quickened" from the dead; and it is the Spirit that shall "also quicken our mortal bodies" at the resurrection of the last day.

REGENERATION.

THE language of the New Testament puts the subject of the new birth beyond a question. Its necessity in order to obtain eternal life is fully established by every part of the new dispensation. The vile, filthy, and depraved character of men shows they are unfit for heaven without it. The threatenings against the impenitent prove it. The promises on condition of regeneration show it.

Regeneration the Christians understand to be explained in the language of the Bible. Such texts as the following show what it is: "If any man be in Christ, he is a new creature; old things are passed away, and all things are become new." "Passed from death unto life." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "But ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

Regeneration embraces the pardon of all past sins — the cleansing of the soul from pollution — changing and renewing the whole mind — destroying all disposition to sin against God, infusing into the soul a love to God and his ways, so that there is a union of the soul to God and all that is good and just, producing a change, not only in the moral charac-

ter, but in the affections of the soul; so that a religious and pious course is the choice of the mind, and heavenly objects attract the soul above.

The witness of such a change is the comforting influences of the Divine Spirit. The agent on the part of God is the Divine Spirit acting in concert with his word of truth. The conditions on the part of man are, genuine repentance of sin, and faith in Jesus Christ, accompanied by hearty reform, and a sincere turning to God.

Revivals of religion, or genuine reformations, are no more or less than such a regeneration experienced by many persons, accompanied by the zealous and faithful labors of Christians. Such revivals have ever been the life and soul of the Christian connection. Their whole growth and prosperity have depended on them. But not more than the growth and prosperity of the apostolic church depended on revivals. By this very means the church in Jerusalem grew to many thousands in a few days. And by tracing the history in the Acts of the Apostles, we find that multiplied conversions and reformations, and that alone, raised up the church, and perpetuated its existence.

Therefore, if regeneration is explained to mean a change of morals merely, or a change of religions, whether from one set of opinions to another, or from Mahometanism to Christianity, or from Judaism to Christianity, or from idolatry to Christianity, — I say, if regeneration is explained to mean such a change, and no more, it falls infinitely short of Bible regeneration, and of soul-saving religion. The fallow ground must be broken up; the tree must be made good; the foundation must be laid on a rock.

Attempts have been made from without to introduce the Popish doctrine of regeneration by baptism; but the Christians have generally resisted all such attempts, and still are laboring for the conversion of sinners to God by regeneration, as preparatory to baptism and the other ordinances of the gospel.

CHRISTIAN FELLOWSHIP.

NOTWITHSTANDING the necessary connection and intercourse of the members and ministers of their own churches, yet it has always been a prominent sentiment with the Christians to extend the hand of fellowship to every one who gives evidence of true piety. Therefore the bond of Christian fellowship is Christianity itself. And although men of the same views of doctrine and practice may enjoy more peace, comfort, and edification, by being connected with a church of their views, still all Christians should unite in the worship of God, and in his ordinances; hoping and expecting to all arrive at the same haven of eternal rest, where none will be asked to what church they belonged in this world, but all will be judged as saints or sinners, and not as Presbyterians, Methodists, or Baptists.

I would not by these remarks be understood to represent that the Christians are indifferent to doctrine or practice; they are, in fact, tenacious of these, and doubtless some of them are bigoted sectarians; (strange if some should not be;) but the above are the sentiments every where promulgated and professed; and every deviation from them is regarded as unscriptural and anti-Christian, and as partaking of the spirit of intolerance and persecution.

REVIVALS.

As has been before remarked, the Christian connection took its rise, and has been raised up to its present strength and numbers, by means of revivals. We have never possessed great popularity to draw the people to us. Nor have our ministers generally been men of such profound erudition, or such commanding oratory, as to gain over the world by these means: deep piety, and an unconquerable revival spirit, have carried us forward through evil report and good report, to the present time, and our present position.

Like Wesley and Whitefield of the last century, our preachers have always encouraged what these men called *lay preachers*, that is, every one that could preach or exhort to profit. Every gift that was calculated to arouse the people to repentance has been urged into the field. And in many instances, these exhorters and unlettered preachers have done wonders in producing awakenings which have eventuated in numerous conversions, and in the establishing of large and flourishing churches. Frequently we see our flaming young exhorting preachers, with scarcely a common school education, enter the suburbs of a town, and by their zeal and spirituality, so attract and awaken the people as to raise up a church of converts; while the cold minister of the place plods on, with his fast-declining charge, content to go through his dull forms.

From the least to the greatest among us, we are revivalists. Any others cannot live among us. The hour a man begins to swerve from revival feelings, and to pursue a different course, that hour he begins to depart from us; and he must either return, or soon he will be out of our ranks. A man may lose the spirit of revival, and still hold to the principles; but if both are lost, the man soon becomes lost to us.

Relative to revivals, however, the Christians take consistent ground. Excitement, produced by mere human tact and machinery, or a wild and irregular frenzy, is not such revival as we approve. The Spirit of God is the moving power that is to be relied upon to convict of sin, and to convert the soul. When Christians are moved by this, and act under it, revival spreads by bringing sinners to a sense of their undone state, and leads them to apply to Jesus Christ for pardon.

The means used to promote revivals are, the preaching of the gospel, confessions and exhortations of Christians, prayer meetings, calling the anxious forward for prayers,

private counsel, and whatever is calculated to deepen good impressions, and lead souls to God for salvation.

Our strong persuasion is, that the only way the gospel can essentially benefit men, is by awakening their souls to repentance, and producing sound conversion. Therefore, whatever falls short of this is regarded as falling short of pleasing God and benefiting the world.

CHURCH DISCIPLINE.

THE Christians have been slurred, and represented as having no rule or order among them, because they take the Scriptures as they stand, and as they read, for a rule of church discipline. But such representations, or misrepresentations, are to be regarded as mere slander. For such statements convey the idea that we have no kind of church government, and that we let all our members do just as they please; and some have represented that we baptize, and then let every one take care of himself, without even gathering them into churches. But what has been before stated relative to organizing churches is a sufficient denial of all such false reports.

All the difference between us and many other churches, relative to church discipline, is this: Others have a written discipline besides the Bible; and we go directly to the New Testament for every rule of discipline. If a brother transgresses the gospel rule, we go to him and labor to reclaim him; but if we cannot reclaim him, then we withdraw fellowship from him by a vote of the church. The word of God furnishes a rule in case of private offences, and also a rule in case of public offences. Unpleasant as all such things are, they are as much the duty of every church as spreading forth our hands to pray.

It is to be feared that most churches are deficient in the exercise of discipline; and this was a fault in the early stages of the Christian connection. But the fault was always

orrected, in proportion as church organization was properly ttended to.

Hence no people have a better discipline than the Chris- ians; and no people exercise a stricter or more perfect iscipline among their church members, so far as they live ccording to the holy rules God has given us to walk by, nd to see that others walk by it.

CHRISTIAN CHARACTER.

HAVING professed conversion, and united with the people of God, it is expected of, and urged upon, our people, that their character be not only moral, but strictly holy and religious — an habitual seriousness, and strict regard to piety towards God; that family religion be maintained, by training up the young in the nurture and admonition of the Lord, and by continued family devotion. Public worship should be attended regularly, both on the Sabbath and at such other times as the church or its pastor appoint. The monthly conference of the church all the members should attend when practicable. If a special church meeting is appointed, every member should feel obligated to be present. When the Lord's supper is administered, no member should be absent, if possible to attend. On all proper occasions, the members should publicly speak and pray, and take part in the singing. Thus a religious character will be established, and, when added to a good moral character, will be a light shining before all men, that they may be induced to glorify our Father which is in heaven.

It is our opinion that true Christian character is quite too low, generally, among professed Christians. The standard should be elevated, and the line of separation between Christians and the world should be more marked. The present affinity between professors and others puts into the mouths of infidels and enemies those powerful weapons by means of which they effectually oppose the religion of Jesus. It

often is, and always should be, the labor of our ministers and churches to produce a more holy state of feeling, and a more godly course of living. We believe that this, and nothing short of this, will bring back the church to the apostolic state. There is no system of morals nor standard of piety, among men, that should be substituted for the apostolic standard. As we refer no doctrine to human standards, but to the divine rule, so we teach and believe, that that piety is too superficial which is not in conformity to the apostolic pattern.

THE BIBLE A STANDARD.

The Christians have no standard books except the Bible. Every man is regarded as having the right to write and publish his own views on any subject; and then the readers are at liberty to compare them with the Bible. There is no other test among us. We fear to prescribe articles of faith which are not written in the exact words of Scripture. And when any man writes a book on doctrine or practice, we regard it as a human production, which is necessarily imperfect, because human knowledge is not perfect. But if it were perfect, it would be only like the Bible; for every human production is more or less perfect as it accords nearer or less near with that holy book. For these reasons, we value more or less the works that appear among us according as they are in accordance with the plain letter of the Scriptures.

A great many books have been written among us, on a variety of subjects. These are circulated and read for the purposes of edification, instruction, and comfort; and they often serve as helps to a better and more correct understanding of the truth of the Scriptures; but none of these are ever appealed to as proof of truth or duty. The whole truth, and the whole of our duty, are treasured up in the Bible.

The Bible is regarded as a standard because it is God's book, given by divine inspiration. If there is any thing there which we do not understand, still it is perfect. We believe the Scriptures were thus given to the prophets and apostles by the inspiration of the Holy Ghost, and are as true as though God had spoken them by an audible voice from heaven. Therefore, in all controversies, and discussions, and inquiries after truth, naked truth, every thing is brought to the Bible, that it may stand or fall by that.

In different ages of the world, the decisions of councils, synods, conferences, bishops, and popes have been palmed upon the church as a standard of faith and manners; and all readers of ecclesiastical history know that this, when combined with power, has given rise to deadly persecutions, and to the corruptions that have cursed the church for ages. Therefore the Christians, not being bound by law to a human standard, will not take a voluntary one, but will regard all human decisions and writings according as they are scriptural, and in no other way.

THE LORD'S SUPPER.

RELATIVE to the nature, design, and manner of administering this ordinance, the Christians agree with other Protestant communities generally, viz., that bread and wine are the proper elements, and that these are never changed, but ever remain natural bread and wine, in contradistinction of the Popish notion of transubstantiation; that the design of this supper is to perpetuate the remembrance, and to revive in the mind a lively sense of the sufferings and death of Christ for our sins, and that through his blood alone we are washed from the pollutions of sin. Although Christian fellowship is evinced in the participation, still the original design of this supper is found in these words of Jesus: "This do in remembrance of me." And in the words of Paul, "For as often as ye eat this bread, and drink this cup, ye do show

the Lord's death till he come." The bread is *broken*, not *cut*, nor a mere wafer put upon the tongue by the priest; and the emblems are generally received sitting, as that appears to have been the position of the disciples when our Lord first administered it to them; though perhaps there can be no valid objection to receiving it in a kneeling posture. Where regular pastors are located, our churches generally commemorate the passion of the Messiah once a month, and frequently on special occasions, which call together large numbers of brethren from different churches.

Our communions are always open for the participation of all Christians of all denominations. The invitation is always given to such. The Scripture calls it the "Lord's table" and the "Lord's supper;" hence it is not men's; and if it is the Lord's, then the Lord's people have a right to it, even every one of them, and we have no right to say to any of them, "Stand by thyself; I am more holy than thou." Hence we sit down to this ordinance with others, and they unite with us therein, as often as they please. Although baptism is generally taught and practised among us, as the distinguishing duty of every convert, to be observed soon after conversion, and that immersion only is baptism, yet we do not regard this as an indispensable qualification to receive the supper, because such a course of practice would shut from the Lord's table many of his people, and because we find no such rule in the "*perfect law of liberty.*"

CHRISTIAN EQUALITY.

That there are inequalities in the capacities, talents, and duties of Christians, we are fully aware; but that God has revealed a dispensation that entitles all Christians to equal favor, protection, rights, privileges, and blessings, we are as fully assured. Therefore the ministers of the Christian connection are all equal; and all the members of

churches are equal. In the ministry there are no grades one above another, as is necessarily the case in all Episcopal establishments. In the churches there are no privileged classes.

Christianity is looked upon as being *one* in all denominations and with those who are of no denomination. Hence the established principle with the Christians is, that aside from human appendages and superadded redundancies, all Christians, whoever they may be, and wherever they are found, are *one* and *equal;* and that when God shall strip them of all their "hay, wood, and stubble," this oneness and equality will fully appear. Therefore, although the Christians feel no more bound to fellowship error in the professed people of God than others, yet their principles bind them to love, respect, and fellowship every person who gives satisfactory evidence of a new heart and a godly disposition, notwithstanding all the errors we may conceive he has imbibed. Any course pursued towards Christians, differing from this, is regarded as sectarianism, whether among ourselves or others.

THE INTERMEDIATE STATE.

To the well-informed it is known that some of almost all denominations entertain an opinion that the dead remain in an unconscious state till the resurrection. A very few such have, from time to time, appeared among the Christians. But that number has always been small, and at the present time I should not know where to find five persons in the whole denomination who thus believe. The language of Christ to the penitent thief, Paul's desire to be absent from the body and present with the Lord, the account of the rich man and Lazarus, and many other scriptures, seem to establish the doctrine of an intermediate state of conscious existence, beyond all ground of reasonable doubt.

CHRIST'S SECOND COMING.

In common with other believers in the literal fulfilment of prophecy, the Christians every where believe and teach that Jesus Christ will really and visibly appear again. That as he was seen by his disciples to go into heaven, so he will come in like manner. That he will appear in the clouds of heaven with power and great glory, with the holy angels, the voice of the archangel, and with a great sound of a trumpet. This is called his glorious appearing. It is neither figurative, nor spiritual, nor mystical; but real, literal, and visible.

Jesus himself taught his disciples this important truth before he left them, and often in the most impressive manner enforced it upon them as a truth of great importance to them personally, and for them to inculcate upon the minds of others. It was deeply imprinted in the minds and feelings of the apostles, and they often alluded to it, both in their preaching and writings, and sometimes described the scenes of that day in vivid and glowing language. The Revelation presents the scene as having already taken place, because future things were revealed to John as then present, inasmuch as he was transported in the spirit down to that day.

Every where in the New Testament the coming of Christ is spoken of in connection with the end of the world, the dissolution of the elements, the day of judgment, the immortal glory of the righteous, and the punishment of the wicked. It is also generally spoken of as an event certain, with the time left to us uncertain, and accompanied with warnings to be always ready, and always looking, and prepared to love the appearing of the Lord of glory.

As the Lord's supper carries us back to the procuring cause of our salvation, so the doctrine of the second appearing of Christ carries us forward to that day when this

salvation will be consummated. And as his first coming prepared the way for us to enter the strait gate and to walk the narrow way, so his second coming will introduce all his followers into the fulness of glory for which they have been prepared. Every prayer and exertion of Christians should be with reference to that great and glorious event.

THE RESURRECTION.

To us the doctrine is plainly revealed in the Bible that every son and daughter of Adam who dies a natural death will be raised again from the dead, at the end of this world. Although there may be much speculation relative to times, order, and arrangements, which the Father has not been pleased clearly to reveal, — probably because his wisdom saw it would do the world no good if these matters were clearly revealed, — yet the doctrine of a general resurrection of the bodies of the dead is, we think, clearly taught. "The hour cometh when all that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." "Even as they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." "And I saw the dead, small and great, stand before God." "Why should it be thought a thing incredible with you that God should raise the dead?"

This doctrine of a general resurrection is further substantiated and made certain by the clearly revealed doctrine of a future judgment.

FUTURE JUDGMENT.

It is declared that Christ shall "judge the quick and the dead at his appearing and his kingdom." The apostles were commanded to preach that "it is he who is ordained of God to be the judge of the quick and the dead." "For we must all appear before the judgment seat of Christ." "For God will bring every work into judgment, with every secret thing." "It is appointed to men once to die, and after this the judgment." That such a day as is called "the day of judgment" will come, we think the united voice of Scripture teaches.

Another strong argument for a future judgment is found in the fact that all men are not rewarded here according to their conduct. Many of the best of men live in wretchedness all their days, while many of the vilest sinners enjoy every earthly comfort the heart can wish, and in a moment go out of time. Now, if, as the Scriptures teach, God will render to every man according to his deeds, there must be a future judgment; for nothing is more certain than that men do not receive according to their deeds in this world.

It may not be generally known, but still it is true, that there are thousands in our land who deny that there will be any future judgment. "But the day of the Lord cometh as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." "But the heavens and earth that are now are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Such a view of this awful day of retribution not only sets before us one of the most sublime truths of the Bible, but it is also a powerful incentive to holiness, while it thunders such warnings in the sinner's ears as are calculated to deter him from crime and acts of rebellion.

FUTURE REWARDS AND PUNISHMENTS.

WHEN it is said God will in the future world render to every one according to his works, we are to accept it in a broad sense, as embracing not only his acts of morality or immorality toward or before man, but also his piety or impiety toward God. The reward of future life and salvation is not attained merely by merit of moral acts, although no person can live a Christian life without these; but his repentance of and penitence for sin are in the account. His faith in Christ and reliance on grace are reckoned. Therefore when it is said, "They that have done good shall come forth to the resurrection of life," we are not to take into the account merely the acts of honorable intercourse with men, and the work of human morals, but also that submission to God, humbleness of spirit, contrition of heart, godly sorrow for sin, repentance from dead works and faith in Jesus Christ, which the gospel requires. God looks upon a man as sustaining a character. If it be a righteous character, it embraces a state of mind and acts of life comporting with the Scripture description. This description embraces such a state of the mind as insures pardon; for all have sinned and come short of the glory of God. Hence the righteous man is the pardoned sinner, whose devoted, humble, and believing heart experiences all the joys and hopes arising from the witness of the Spirit that he is born again; while he is disposed to acts of obedience, a moral and Christian life.

Such are entitled by divine promise to the bliss of glory, honor, immortality, and eternal life. Such stand justified before God; and while their eternal blessedness is called a reward, it is obtained alone by grace through faith, on the ground of submission, repentance, and obedience.

But when we turn our attention to those who have not sinned after the similitude of Adam's transgression, we hear the Savior saying, "Of such is the kingdom of heaven."

This is the reward of the innocent infant and of the new-born child of God. Every promise of the Bible is to such, and to such only.

But the Christians as firmly believe that he that believeth not shall be damned, when at the day of judgment "Christ will say to those on his left hand, Depart from me;" when "these shall go away into everlasting fire, prepared for the devil and his angels." "He that believeth not shall be damned." "They are in danger of eternal damnation."

The Christians universally believe that the sentence upon the wicked in the day of judgment will be irrevocable. That there will never be a soul reclaimed to God's favor, nor saved from hell, who is found in sin and guilt at the last day. Some few among us have embraced Universalism in some of its forms, and hoped to remain among us; but they have been compelled to either renounce it or go out from us. We regard it as a doctrine so directly opposed to truth that our whole system is in battle array against it.

It has been said by some, who wish to make the Christians appear to great disadvantage before the world, that we believe in the future annihilation of all the wicked. This report is not true. Very few ever appeared among us who taught the utter end and destruction of the wicked. In the course of our existence as a people, two men have appeared among us who taught and published that doctrine. Should the views and teachings of two or three individuals be received as the doctrine of a large community, scattered from Canada to Florida? Surely not. I know not a single man who teaches this doctrine in our whole connection. The doctrine of everlasting punishment and eternal damnation is believed and preached, so far as I have any knowledge, throughout the whole body of our people, as the final destiny of those who live and die impenitent.

The Judge descends, the judgment sits, the righteous and the wicked are divided.

"A gulf is fixed between,
And everlasting closes up the scene."

GENERAL OBSERVATIONS.

THE sentiments of the Christians, as set forth in the preceding articles, are those cardinal points upon which they rest their hopes of everlasting life in the future world, and from which they draw evidence both of present acceptance and of present duty.

Notwithstanding the diversified views, feelings, and usages of the Christian world, and notwithstanding the infinite relations and duties connected with a Christian life, still we regard the whole Christian system as very simple, and easily reduced to a few plain propositions. What is here presented embraces these propositions, and many of the important duties, both private and social, growing out of or inseparably connected with them.

We claim to be evangelical, and believe that nothing but ignorance of our sentiments and usages, or an unchristian prejudice, will cause any one to deny this claim. We claim it on two grounds: 1st. We believe sincerely that our faith and practice, as established and prevailing among us, is according to the gospel, and that these do not very materially differ from others who claim that they are evangelical. 2dly. We present this claim, not only because we believe our faith and usages agree strictly with the gospel, but also because we reject all human creeds and all human standards, bringing every sentiment directly to the gospel as the only standard by which to try and determine the truth or falsity of every proposition.

But we do not claim that we are evangelical wholly on the ground that our sentiments are scriptural, but also because we believe in, labor for, and strive to inculcate the

spirit and power of the gospel, which awakens and changes the heart, and keeps alive the sacred fire of holy love and pure devotion. Neither do we claim this as our exclusive right, but only in common with all true and genuine Christians.

The Christian connection, being yet young, are behind many others in public acts of benevolence and usefulness; though the leaven of true piety must eventually operate to develop every Christian principle of liberality and love to our race. Our domestic wants have pressed so hard upon us that the wants of others have scarcely been realized. But there is beginning to be a visible change in these respects. Attention is turned to education and missions, and there is a general desire felt to do much to promote intelligence and truth every where.

In time past, great opposition prevailed through the country against the Christians. But, as their sentiments and character have become better known, this opposition has gradually subsided, and the mouths of our enemies are stopped, to a great extent.

The liberty enjoyed by all of our members to seek truth for themselves, without the trammels of a human creed, has exposed us, as a people, to more innovations and schismatic influences than many others. But to deprive Christians of the right of investigation and of private judgment would be to exercise a prerogative never granted to any man or church; and the abuse of this right can never justify any in the act of taking it away. We therefore choose to exercise full freedom, so far as the gospel gives it, and then exercise vigilance to prevent or correct abuses that may come in at that door. The New Testament being a plain book, so far as character and duty are concerned, we find it easy for the sincere and devout to walk happily under its direction; and those of a different disposition are always troublesome in all communities.

The Christians are not generally disposed to urge and

thrust their sentiments upon others, but are ready to state them when necessary, and to defend them when required. But still the main principle insisted on among us is, that holiness is the way to happiness, and that repentance, faith, and obedience are always required of sinners that they may become holy, and so continue, till the happiness of heaven shall be commenced, to continue forever and ever.

ADDRESS TO YOUNG PREACHERS.

NUMBER ONE.

Beloved Brethren: —

Believe me when I say, the regard I feel for you and for the cause of our blessed Lord, connected with an experience of several years in the ministry, has prompted me to address you in this public manner. I have long been impressed with the fact that the course taken when first entering the ministry, whether right or wrong, is likely to produce an effect on the character and usefulness of the *preacher* through life. It is certain that no man, preacher or not, can be acquainted with any subject till he is taught. If he is left to learn all by experience, he will be compelled to select what is correct from a number of errors into which he has fallen for want of help in the outset. This knowledge will be good when he obtains it, but it has been obtained at an immense expense, much of which might have been saved by paying attention to the word of God and the experience of others.

I am moved to address you, my brethren, from the consideration that, when I was young, I was not sufficiently counselled and advised by older ministers, and that what advice I did receive was of lasting and vital importance to me. I cannot, even now, reflect on the kind and parental admonitions and tender counsel I then received from certain fathers in the ministry without tender emotions of heart and grateful feelings of soul. I am also fully of opinion that, had I been instructed and advised more fully by those in

whom I then put confidence, I should have pursued a course in some respects different from that I have — a course which, I have no doubt, would have enabled me to be more useful than I have been or ever can be on earth. We know nothing which we have not *learnt*. It matters little how we get our information, that is, through what channel it comes, provided we obtain it as early as possible, at as little expense, and subject to as few evils as possible. Some young men are apt to fix their eye on an obscure spot, and never suffer their minds to indulge a thought of extending their labors or usefulness beyond those very limited or circumscribed bounds; hence they direct all their energies and exertions to fit them for usefulness in such retirement, and nothing else; while they conform in all things, as much as possible, to the spirit, habits, and employments of such a state of uncultivated seclusion, whereby half their native talent and mental qualities remain for years undeveloped. In consequence of this they are through life far less useful to the world than they otherwise would have been. On the other hand, some, when they commence their public life, look too high, and make their calculations to soar aloft and make their nest among the stars. They have their eye on some very prominent and respectable station in the church, and intend to rank among the first and most distinguished preachers in the community of which they are members. This view of themselves and of the work before them leads them to neglect the gift they *now* possess, through an unwarrantable eagerness to reach that towering summit to which their visionary minds aspire. This produces a bewildered state of mind, and causes them to imagine they *are* already what in reality they *are not*. Others see this mistake, and it produces disgust in the humble and spiritual believer. This the preacher discovers, and his high spirits cannot bear it. He drives on, right or wrong; and before he reaches the mountain top on which he had fixed his eye, alas! some mischief has befallen him.

The first and all-important question to be settled in the mind of a young man who thinks of preaching is this: *Has God called me to the work?* This is often doubted and disputed in the young man's mind in consequence of the poor opinion he entertains of his own talents. "It cannot," says he, "be possible that one possessed of abilities and talents so limited as my own can be designed by God for a station so prominent and important; exposed to the gaze of all; a spectacle to angels and to men." In a humble and unassuming young man this difficulty will be likely to return again and again, even after he has thought at times that he has gained a complete victory over it. To settle this question in his mind, he should not be governed by fluctuating feelings, or his occasional depressions, or self-degrading views, but he should first consult the impressions which have been made on his own mind relative to this duty. Secondly, he should consider the talent he has been enabled to put forth, from time to time, when he has been free from trials, and has attempted to preach; feeling sensible that God called him to improve in that particular gift. Thirdly, he should pay particular attention to the opinion of his brethren, who are acquainted with his trials and his gifts. Fourthly, he should pay attention to the effect of his improvement, in the line of preaching, on the minds of those who have heard him. If a man is called of God to preach, he may expect that God will impress it on his mind. If God has called him to the work, there will be times when he will be carried far beyond himself, and will be enabled to *preach*, to sermonize, to his own astonishment. I do not mean *good talk*, because all Christians may be enabled to *talk* wonderfully at times; but they cannot *preach* wonderfully, unless the talent of preaching is in them; and if a man is enabled, from time to time, to preach with ease, and to bring forth the connected truth of the gospel to his own astonishment, the evidence is strong that God has called him to that work. For where there is talent to preach a

few sermons, there must be talent to preach more. Those Christians who hear his improvement are often better judges of his talents than he is himself, for they are impartial and disinterested; they have none of his trials, temptations, or doubts; they are not a party concerned, but look directly at the spirit he manifests and the amount and kind of talent he exhibits. If the effect of his ministerial labor is to instruct, comfort, strengthen, unite, and encourage the people of God, and to convince, awaken, and lead to Christ those who are not Christians, he should receive it as an evidence in favor of his call to the work of *preaching*. But if, on the other hand, he only feels anxious for the salvation of sinners as others do or should, and when he attempts to *preach* he cannot, besides this his brethren get no evidence that he ought to preach, and last of all, when he attempts, the effects are rather bad than good, sinners are not awakened, and Christians are not fed, comforted, and satisfied, but rather grieved, tried, and disgusted, — if these are the signs and effects, he has reason to doubt his call to the work, and had better wait till there are tidings ready, than to run, and at last be compelled to relinquish the work.

NUMBER TWO.

Beloved Brethren: —

In examining the great work of the ministry, due regard should be had to the sacrifices which must be made in order to be a "good minister of Jesus Christ." The man who is about to build a tower, first sitteth down and counteth the cost, lest after he has begun to build, and is not able to finish, those who pass by begin to mock him, saying, "This man began to build, and was not able to finish." You are not to rush into the ministry flushed with the idea that thereby *honor*, *wealth*, and *worldly ease* are to be procured. The true servants of God have always been compelled to make sacrifices, more or less, of some or all these things.

The man who would enter the ministry for the purpose of acquiring any of these worldly objects, or who would not enter it if he knew he should sustain a worldly loss, may safely conclude that God has not called him to the work, and need never fear the consequences of refraining from preaching. A man may be a preacher and get rich by it; he may be honored of men and live in ease; but these can never be the objects of a man of God; and the plain truth of God, faithfully dispensed, is not likely to be so well relished by the earthly-minded as to induce them to heap worldly glory on the humble preacher. No man is fit to preach who would keep back an important truth through fear of censure or through love of gain. No man is to be accounted a servant of Christ who, to secure his neighbor's encomiums or his purse, would cover or palliate sins of which he knows him to be guilty. Therefore to be a minister of Christ requires sacrifices of wealth, honor, and ease. We look about us, and see men grow rich by labor, speculation, and trade. Very well, so let it be; but the Lord's servant has other work and other objects. His eye must never be fixed on posts of honor, extensive fields, spacious buildings, shining coin, nor seats of sumptuous ease. These, all these, he must willingly resign and sacrifice for the more exalted work of preaching Christ, converting sinners, feeding and leading the flock of God; that by this glorious and self-denying labor he may save souls.

True, it may not be required of a minister to be hated, hunted, and persecuted as were the ancients; but he should always be ready to say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Young men, remember that the fathers in the ministry laid the foundation of our society by suffering and *sacrifice.*

Be not ungrateful. Claim not for yourselves the lap of ease, while Zion bleeds for want of faithful laborers. Venture forth as Christ's soldiers, and lay down your lives for the cause, rather than desert it.

NUMBER THREE.

THOSE habits which are formed in the early part of a ministerial course are likely to be confirmed by persisting in them for a length of time; and after a lapse of years they are viewed as essential to health and happiness, or they become incorporated with our religious creed, so that to speak against them is looked upon as speaking against the sacred things of religion, and an attempt to effect a change of habits in such a man is viewed by him as sacrilegious. Therefore there is great necessity for a proper formation of habits in youth, or before they become too strong to be broken.

1. Habits of thinking and reflecting should be formed in youth. The preacher who does not discipline his mind in this way may be assured he will never become a very strong or a very useful man. A portion of every day should be devoted to retirement, that the mind may settle on some important subject, and trace it from step to step, till the mind can view all its parts and dependences, its principal, and its less important portions. Many persons give sad proof, by their undigested and often unintelligible productions, that they scarcely think at all; at least, in any regular and systematic manner. Retirement, writing, and proper books are indispensable aids to regulate our habits of thinking and reflecting.

2. Caution, circumspection, and reservedness in conversation should become *habitual* in a minister. Some seem to think that if a minister can keep always talking, it is strong proof that he is a good and useful man, whether his communications are well or ill timed, to the point, or foreign from the case before him; but much observation has clearly

proved that he who talks much is very likely to say many very useless if not quite hurtful things. A minister who talks constantly, in the most familiar manner, on all subjects, with all persons, will most assuredly find himself involved in the petty difficulties which frequently agitate communities. To avoid this, he must learn to ask but few questions until he has thought of their bearings, and is satisfied that it will do no harm. He must also learn to put on fortitude and decline answering such questions as are calculated or designed to stir up strife or involve the minister in difficulty. Although this course must necessarily produce a kind of Christian independence, yet it should not prevent that tenderness which leads us to listen to the trials and wants of every member of the flock.

3. Habits of reading are as easily acquired as other habits, and are as necessary to the ministerial character as most others. I do not mean casual reading, like most farmers and mechanics, who read when it suits their convenience or their feelings. The minister of Christ must "give attendance to reading," and must be furnished with books, as Paul was with *books* and *parchments*. He should read every day, and read for the obtaining of an object, for the acquiring of proper knowledge, for the purpose of understanding particular subjects. When a subject is commenced, he should pursue till he masters it. If he is not so fully inclined to religious reading as he would wish to be, let him commence with care, and break off when he finds it is becoming burdensome, and return to it as soon as he thinks he can read with any degree of satisfaction. By pursuing this course, reading habits will soon be formed, and important knowledge acquired at the same time. Relative to a choice of books I would say little at this time, save that the Bible should be the basis, and other books should be read as helps to grasp and retain the glorious truths of the Bible. A measure of reading on all lawful subjects is valuable to a minister, because it both disciplines his mind and furnishes him with ideas and lan-

guage for a variety of occasions and circumstances connected with his ministerial duties. All frivolous and foolish books, however, should be avoided by Christ's ministers, because the example is bad, and they are calculated to corrupt and vitiate the mind and pervert the judgment.

4. Habits of industry should be cultivated. There are few things in a minister so objectionable as idleness and sloth. The preacher who usually lounges in bed till late in the morning, and when he does rise thinks nothing of the important inquiry, "How shall I improve this day in the most profitable and useful manner?" but lets his hours run away, one after another, in mere chat or worldly calls, having in view no specific object, but only the passing of time, — such a preacher may possess natural talent, and at first may shine and be acceptable in a new place, but he can never hold out any great length of time. The whole time of a minister should be employed to some profit. Early rising is important to his health, his character, and his usefulness. Every hour should be employed, either in religious exercises or in reading, writing, visiting, or some other useful business connected with his public work. A lazy minister is a burden grievous to be borne. Some hand labor is conducive to health.

5. Habits of economy are required of all preachers, especially those of a people so poor and illiberal as ours. Not that our people are less pious than others, but *habits* of liberality are not so extensively formed among them as among some other communities. A regular system of retrenchment should be adopted by every minister. No unnecessary equipage, apparel, furniture, or other articles should be indulged in. All habits which add to expense, but do not add to health or real comfort, should be abandoned; such as the use of luxuries in food and the various drinks which are only to gratify a vitiated appetite. The use of tobacco is one of the last things to which a young

preacher should resort. It has been thought a fine thing for a young man, just commencing the holy work of the Christian ministry, to take up smoking tobacco, or chewing tobacco, or snuffing tobacco. If the money thus spent, and the time thus wasted, were devoted to some humble service of our race, or to some useful employment, it would make a great difference in the temporal circumstances of some men, besides rendering them much more cleanly and acceptable in the eyes of their friends, who feel a delicacy in saying any thing to them on the subject. I am confident that the day is not far distant when tobacco, in all its forms, will be excluded from good society, as well as rum. Although I name it now with a view to economy, yet there are many other considerations which should operate to lead us to throw up this habit entirely. If others practise it, preachers should not. Money received by us as ministers should be looked upon as sacred, and we obliged to use it to the best advantage as stewards of God; hence we are forbidden to "spend money for that which is not bread, and labor for that which satisfieth not."

6. I would mention only one more habit, which every minister should cultivate from the day he enters upon the work. *Punctuality* is essential to a good minister. He must make no engagements that he does not see his way clear to fulfil. When engagements are made, no small obstacle should be suffered to interfere with a faithful fulfilment. Contracting a debt without a prospect of paying, or neglecting to pay when able, are great evils in a minister. If an appointment is made to preach, nothing of an ordinary kind should be suffered to prevent attending. If a man disappoints a few times, his credit sinks in that place. Not only should he be there, but he should be there at the time appointed. One of the greatest causes of late attendance at meeting is, that the minister does not come till late. Let him be there if no other is, and soon his example will influence others.

Brethren, although these habits do not constitute all the qualifications of a gospel preacher, yet whoever strictly observes these, together with others revealed, "shall be a good minister of Jesus Christ."

NUMBER FOUR.

Improvement of Time.

DEARLY-BELOVED BRETHREN: —

I have thought it might be calculated to put you on your guard, and to assist you in making the most and the best of every moment of your short life, to address you on the improvement of time.

Connected with your ministerial work are many and various important duties, which ought not to be neglected or dispensed with. The minister of Christ has no time to lose — to kill — to idle away. On entering on this work, he should feel deeply impressed with this truth, and should determine to devote his whole time and talents to the service of God and his cause. If this is not a settled principle with him, he will feel at liberty to attend to his own work what part of his time he pleases, and make a by-business of the Christian ministry. No man pursuing this course can be a good minister of Jesus Christ.

Let him be possessed of whatever talent, or surrounded with whatever circumstances, he must be ready to attend the calls of his ministerial vocation first, and to worldly affairs next, or he will cease to be that useful, acceptable man of God.

I well know that the inducements held out to the young minister to give himself wholly to the work are small among us, but the heavenly reward is great, and pursuing this course as far as possible will gradually remove the obstacles, and prepare the way for our ministers to be supported.

Therefore, my young brethren, accept at the hand of one

older than yourselves a few plain rules for the faithful, wise, and useful improvement of your time.

1. Let not too much time be spent in sleep. To secure this you should retire earlier, when nothing special prevents, and always rise at an early hour. I once slept in a chamber with the celebrated Lorenzo Dow, who gave me a severe chiding for sitting up an hour or two after he retired; but in the morning he had his horse ready for the journey before any other person was up in the house. It is a bad practice to spend all the first part of the night in common friendly conversation, when no special advantage is expected to arise therefrom. When you have done all the good you can expect to do for that day, then retire to rest, and get prepared for another day's work.

2. *Rise early* seems to be the uniform exhortation of reason, and of all animated nature. Your health requires it. Your example calls for it. Your day's work cannot be done without it. Your whole life of activity and usefulness will be greatly shortened by lounging late in bed. He that loses an hour in the morning may run fast all day to overtake it. One hour thus misspent is lost, and in one year will make more than thirty days of twelve hours each. Thus, by rising one hour earlier than you have done, you may actually add a whole month to your year of laboring time; and to a life of forty years, you may add more than three whole years.

3. Do not spend too much of your time in mere chat. You will thereby render the themes of your conversation too common, and make yourself too familiar for great usefulness. The art of rendering one's self easy and familiar without descending from his proper dignity is a valuable acquisition, and should be studied by all. But our work is too great, and our time too precious, to be suffered to pass merely in amusing talk.

4. Useless visits should be avoided by you. Let the whole be of a religious, or at least of a necessary character. You had better be in the wilderness than to be paying worldly and

complimentary visits. Visiting is a part of your work, but your visits should all have for their object the immediate and spiritual good of your people. Let your visits be short. Twenty minutes, well improved, will turn to more advantage than hours suffered to pass in indifference to the spiritual wants of the flock.

5. Your hours of study, too, should be well improved. Books should be judiciously selected, and no time bestowed on books and subjects of no value. Reading which is merely casual or desultory will never make you master of any subject, although that kind of reading is necessary for general use. When practicable, a systematical course of reading and study is to be preferred; but this cannot always be enjoyed; therefore you will find it necessary to content yourselves by application to those studies which are of the first importance for present and future use.

If your knowledge of grammar, history, geography, and other English branches, is deficient, a portion of every day should be bestowed on them. Theological studies should have a portion of every day assigned them. Particular Scripture subjects should be selected and investigated every day. He who will teach must continue to learn. He who ceases to inform himself will soon cease to be the teacher he once was. Still, study must not so engross the mind and the time as to leave no room for other duties. Give each its proper time and place.

6. Prayer must have its time. If this be crowded out, other duties cannot well be performed; for this is the mainspring of the whole machinery.

Therefore give to prayer of every kind its full time, then go to the other duties cheerfully.

After all, you will always find it requisite to call to your aid a sound judgment, in the distribution of your several duties; for a change of circumstances will naturally call for a change in your mode of procedure relative to the improvement of time.

The local pastor is situated very differently from the travelling evangelist. The former can have his hours for many things, while the latter must be dependent on circumstances; and while he cannot reduce his various duties to any regular system, he can devote a portion of each day to each of the several parts of his one great work.

Finally, my brethren, let me exhort you and beseech you. Time flies. I am astonished at its rapidity. A few days since, I was the youngest preacher present on all occasions; now, it is very different.

The past can never be recalled. How have I spent it? A few more years, at most, and I shall have closed my labors on earth. Age gains with you all, and every time of life has its appropriate duties and trials for all. Therefore, O my brethren, be entreated to look well to the present, knowing that this is *your* work. No one can improve your time for you. Lose not a day — an hour; but feel the force of the apostle's direction, "redeeming the time, because the days are evil."

NUMBER FIVE.

The Pastoral Office.

Beloved Brethren:—

Probably some of you are already, or soon will be, called to the very responsible station of pastor of a church, to take the oversight of the flock. Here the young man finds employ for all his talent, both natural and acquired. Probably, before you entered on the duties of this relation, you were evangelists, travelling to and fro in the earth. Then you were constantly speaking to new congregations, and if your discourses possessed considerable sameness, they were new to your hearers, and gave satisfaction. But now you find a difference. Month after month you address the same persons, who have become acquainted with your manner, and your peculiar mode of thinking and speaking, which remain

measurably the same, so that you must either be prepared to present them with new ideas, new subjects, or your preaching will become stale, and the general complaint will be, that the preacher feeds them with old manna, and they are not satisfied. The preacher hears of it, and feels disagreeably, fearing his labors are not useful, or that they are not desired. The result is, he leaves them abruptly, or is dismissed to his mortification.

How can such a state of things be avoided? Let me answer. Strive to cultivate studious habits in youth, and retain those habits by devoting a portion of your time each day to close study. If you find the love of study is decreasing, you should be afraid, and "put to more strength;" strive to feel the importance of being prepared to feed your flock with new and nourishing food, that they may grow thereby. Doubtless some of your people will not care whether your sermons contain a single doctrinal idea, or even a practical injunction, provided you are animated, and full of fire and zeal; but you should know, and should let them know, that such a state of feeling, though it may be good, and founded in knowledge, cannot always last; it must subside; and when the mind is lowered down from this elevation, if it does not settle upon some solid religious instruction, it has no foundation, and all is necessarily afloat. Hence so large a number of backsliders among those who have been unusually zealous. Their zeal did not occasion their backsliding, but rather their want of permanent knowledge in divine things, on which the mind might act when zeal abated. Therefore, let your hearers think as they may, you must keep your mind ever on this truth. No human source can continue to send forth supplies without being frequently replenished.

Situated in the pastoral relation, you will also find yourself greatly in danger of declining in spirituality. This must be guarded against. As visible objects attract, and familiarity cools ardor, the man of God should fly to a

throne of grace, and plead for divine help, as Jacob pleaded with the angel, saying, "I will not let thee go except thou bless me." If you lose this divine unction, all will be dry and unattractive, even though you contrive to furnish your mind with new and correct ideas. With some people, the mere exhibition of truth will keep a preacher popular, and he will not decline in the public mind; but this is not the case among our churches. They have been raised by the power of spiritual preaching and spiritual exercises, and nothing but base backsliding will cause them to feast with satisfaction on dry, metaphysical discourses, much less on those which are devoid both of spirit and instruction. I have known ministers who were very acceptable in all of our churches, who, by a change in their views relative to the necessity of spiritual teaching, have become so lifeless that no church was satisfied with their labors, and they felt compelled to turn their attention to some secular pursuit for a livelihood.

If any situation requires study, knowledge, surely it is the pastor's station. And if any man needs holy unction, communion with God, spiritual mindedness, it is the man who has under his care the souls of a flock — a church.

Dear brethren, your hearers look to you for instruction and example; therefore look earnestly to those sources whence your supplies are derived, that while you "feed them with knowledge and understanding," you may also instrumentally imbue their souls with the same hallowed spirit and living principle with which God, in answer to prayer, fills and clothes your own soul.

NUMBER SIX.

Beloved Brethren: —

The work of the gospel minister, whether he be a pastor or an evangelist, involves cares and labors which are so diversified and arduous as to call into action all the wisdom,

energy, prudence, and grace with which the most holy and devout can possibly be endued. The man of God, just placed as shepherd of an interesting flock, feels sensibly that his sphere is an important one, and if he views its weight, and feels his inadequacy as he should, he will thank the friend who puts him in possession of facts and advice which will serve as landmarks in the daily accumulating labors of his highly responsible station. Hence a word to young pastors.

Dear brethren, let me call your attention to a few points in your work, and set before you what the experience of years has suggested as prudent, and in the nature of things required.

Preaching. This is your first and great work. If you fail to accomplish this to acceptance and profit, you fail every where. Your people want you for this. Others can talk, exhort, pray, and sing; but *you* alone are the preacher. Hence you must not think it is enough for you to go to meeting as others do, depending altogether on times and circumstances, frames and impulses. No man in your congregation should feel his dependence on God, on the Holy Spirit, more than yourself; but you, more than any other, should have your mind stored with knowledge, stored with particular subjects, and be prepared to bring out of the treasury things new and old. There are two points on which many have failed, some by trusting to their briefs, their digests, their arrangements, their skeletons, and thus forgetting and forsaking the Lord; and others being so sanguine in their belief of God's special and immediate aid as to neglect study and deep thought, and go to the house of worship with their minds empty, and they entirely destitute of any preparation by their own labor, application, or prayers. He who fails on the one hand must necessarily proclaim many things without thought, without connection, without reason, without sense, and without acceptance or profit. He cannot go

up; he must go down. While the other sinks into a lifeless state, he sinks into a state of ignorance, falls behind, and, although he may be one of the best of men, yet he is not, and cannot be, one of the most useful. I will here introduce a passage from the pen of an old, worn-out minister of ours, at whose house I preached nearly twenty years ago. The passage is from a letter, published in the Christian Palladium of December 15, 1835, and written by Elder G. P. Allen, whose age, talent, and experience entitle every word from his pen to attention and respect. "Much," says he, "is said about a learned ministry. On this subject I will show my opinion. I have had much experience in the world, and have seen and felt great need of education. The first thing a person needs, to preach the gospel, is *religion* — not our religion — but Holy Ghost religion. Secondly, a man must have a call from the Lord of all the earth to that work. Thirdly, learning, which gives a person confidence. I believe it is best for a young man, who thinks he *must* preach, to strive for more than ordinary learning. I think it would have been of great use to me, and I think it would be to others. But education alone can never make a profitable preacher. He must have the Holy Spirit too. For the want of holy men, — men like David, after God's own heart, — the Christian cause has suffered much in this country." To this quotation let me add, if you would be "thoroughly furnished," and do the most possible good among your flock, you must keep your heart stored with grace and your head with knowledge; and while you preach truth, plain, rational, consistent, scriptural truth, strive that you speak under the influence of the Holy Spirit, "preaching the gospel with the Holy Ghost sent down from heaven." Thus you will feed the hungry souls with bread that nourisheth, you will instruct the ignorant in valuable knowledge, and by your apparent usefulness command and richly earn the respect and esteem of all classes.

Remember it is not the sycophant, the flatterer, or the time-server, but the *preacher*, the man who is master of the subject he presents, and who feels deeply, carrying an evidence to the hearts of his hearers that he believes what he preaches, — this is the man whom God owns, and who is entitled to the support and countenance of his people.

I thought to have noticed several other topics peculiarly connected with the pastoral relations; but the length to which this article is drawn out admonishes me to defer them to another time. Meanwhile, I bid you an affectionate farewell.

NUMBER SEVEN.

Ministerial brotherly Love.

UNDER the Episcopal form of church government there must necessarily be several grades of ecclesiastics, from the pope, bishop, or superintendent, down to the lowest rank that wears the sacerdotal robe. Although under such circumstances there might be some show of plausibility in arguments urged in extenuation of envy among ministers, yet among us, whose form of government is Congregational, and whose ministers are consequently equals, there can be no possible excuse or justification for looking upon our brother in the ministry with an envious eye.

Brethren, love and union in the ministry are of vital importance to the prosperity of Zion. Jealousy engenders strife and contention. The servant of Christ must not strive. No one should crowd himself where he is not called by his brethren; but if one is placed in a society which is more numerous and wealthy than some others, none should envy him his lot. He was called to it, and we trust he is qualified for it; but he, too, has his trials, and why should you wish to pull him down, that upon his prostration you may climb into a station filled with cares, trials, and duties — cares which you cannot endure, trials which you

cannot overcome, duties which you are not qualified to perform? Envy and jealousy are twin brothers; the one is as unreasonable as the other is cruel, and if suffered to exist in the breast of a minister towards his fellow-servant, they will break out into a viper.

Ministers are like other men, and continually in danger of falling into error. While others are exposed to the influence of bad tempers, you, my brethren, are in danger of imbibing the spirit of hate, or, at least, of feeling a less degree of love towards your fellows than the spirit of your Master and the wants of his cause demand. This spirit, so hurtful to the ministry, is engendered and increased several ways. Being too critical while hearing a brother preach, and making him an offender for a word, will cause the seeds of disaffection to vegetate. Freely speaking against what we do not approve in his preaching, behind his back and before friends and foes, is a ready way to put words into the mouths of others, and finally to kindle a fire unquenchable. For ministers to retail foolish or slanderous reports about a preacher, without going to the accused, or even tracing out the report to ascertain the truth or falsity of it, is abominable, and whoever does it is guilty of a flagrant sin, which cannot fail to separate very friends.

Young preachers are wont to love each other ardently, and to do or suffer much for the welfare of each other and the cause. But behold how great a matter a little fire kindles. Ah, beware of the first unfriendly thought! the first defaming word! the first jealous rising! the first envious feeling! Let nothing like these find in thy breast a place of rest. Pray them from thee. Regard such thoughts as not worth harboring; not worth hearing; such reporters as not being the best friends to you or the cause of truth. Would the ministers of a conference or an association be efficient, strong, and thrifty, — would they accomplish deeds of uncommon benevolence, or unwonted greatness, — then let them be united; let them take hold with one mind and an

unflinching zeal, maintaining the principles on which the enterprise was commenced, and great achievements will crown their efforts, even if they are few and weak, and this to the astonishment and great satisfaction of their friends, and to the mortification and chagrin of their enemies. All say union is strength, especially among the shepherds of Zion. All say dissensions are ruinous, and particularly so when found within the circle of Zion's watchmen.

My young brethren in the ministry, to you these remarks are directed. Take warning from the feuds of others, from the sad effects of all religious quarrels, and be at peace among yourselves. Put forth your united vigor to establish and sustain every institution and enterprise among us which has for its object the good of Zion, the spread of truth, the instruction of men, and the conversion of the world. Remember it was to ministers that Jesus spoke, saying, "By this shall all men know that ye are my disciples, if ye have love one to another."

NUMBER EIGHT.

Covetousness. — Avarice. — Speculation.

Dear Brethren: —

Perhaps you will look with wonder on what you may deem so inappropriate a caption as is set at the head of this number. What! preachers of the gospel covetous, avaricious, speculators! Impossible. True these may be, and doubtless are, your feelings, for no young man enters the gospel field at God's command till he is so absorbed and overwhelmed with the weight and importance of the great business of saving souls, that he feels dead both to the pleasures and riches of the world. But men, and even ministers, are changeable; and laying aside every other cause, the covetousness of the churches, in many instances, has driven preachers, inadvertently at first, and, as they have supposed,

through necessity, to worldly projects, worldly speculations and labors, wholly incompatible with the divinity of their calling, and the sacredness of their work.

That the hearers have been deficient, that the churches have been delinquent, and that still many require bricks without straw, and through their neglect insupportable burdens are sometimes thrown upon the shoulders of the weeping, zealous preacher, is freely acknowledged, and should not be disguised. Still is there no fault on the other hand? Have those invested with the sacred office to watch for souls kept themselves free from the general contamination? Has not the spirit of the times — the worldly speculations of the day — overcome the pure principles of benevolence, which ought ever to fill the mind and actuate the powers of the servants of Jesus?

The office and work — the spirit and object of God's true servants — seem perfectly to forbid indulgence in these habits of worldliness which so generally prevail. Through the whole New Testament, Christ's ministers are called upon to take ground to promote the spiritual interests of others, but are nowhere even advised to look for earthly treasures. No one is prepared to preach Christ with success till he has loosed his grasp of earth, and given up all hope and all anxiety for worldly honor and wealth, and is led to hope and trust in God, fearless of consequences. And shall it be told you that he is no longer that successful and acceptable man of God than he heartily "treads the world beneath his feet, with all the earth calls good or great"? "I cannot get a support. I must enter into worldly business and worldly speculations to procure my daily bread, and meet the wants of my family," says one who has hard and trying times to pass through. To mend his fortunes, he launches forth, risks the little he has, or trusts to credit, till he can bring things around, and make money, independent of his brethren. No sooner is this done than the help he used to have is withheld; he, seeing this, looks to the labors and

schemes of the world as his only hope. Thus some of our preachers have plunged into the world, contracted habits of avarice, and tried one plan after another to get at least a competency — farmers, mechanics, doctors, buyers and sellers of goods and chattels, buildings and lands.

When a minister comes to this, he has lost his dignity, he has lost the confidence of many as a true "Boanerges," or as a "son of consolation." He has lost the spirit of his work, as a healer of souls, and with it his confidence in very many of his brethren. O the sad state of things when this is the course pursued by those who have emphatically left all for Christ! Zion mourns, and bleeds at every pore. Hungry scores find few to break the bread of life. Ignorant for want of study, cold for want of zeal, full of worldly conversation because their minds and hearts are there, with little love for souls, and many bitter complaints! Who, in this situation, can bless drooping Zion? Woe to that people whose watchmen are thus! Howl for the miseries of that church whose ministers look more to the compensation than to the flock! Although every faithful minister of Christ should be supported if possible, yet neither churches nor preachers can prosper longer than they are willing to suffer and trust in God. Let the cause have been whatever it may, no man called of God to preach Christ's gospel is justified, or can be blest, in departing from the living God, and imbibing a spirit of avarice and worldliness. "Woe to the idle shepherds, who feed themselves, and not the flock!"

O ye watchmen of Zion, arise! Look about you! How are the mighty fallen! You see those who once stood firm, as you supposed, now prostrate. Are you not aware that this worldliness, this unwillingness to suffer, is leading you to the same sad state? The church never will support a drone. None but laborers must look for it; laborers, too, who work more than two or three hours in the week for the holy cause. I do not say all the faithful receive what is due them; often they do not; but none but the faithful can find

a support. Come, my young brethren, throw by your worldly business, your idleness, your earthly mindedness; be willing to labor and suffer; flee to your God and to your books; study your Bible, and have recourse to aids; labor from house to house, and preach publicly; give yourselves wholly to these things. Look not for the pleasantest location and the richest parish. Mount a horse or carriage, or go on foot, as many others have done. "As ye go, preach." "Care not for the stuff." O that once more Jesus's warriors might be harnessed! Brethren, beware, I entreat you, beware of *covetousness*, beware of *avarice*, beware of *speculations*. I pray you, receive this admonition in love, as from one whose mind has been greatly exercised on these points; thus you may bind up the wounds of Zion, and prevent "piercing your own souls through with many sorrows."

NUMBER NINE.

Mental Improvement.

DEAR BRETHREN: —

Your peculiar state, which promises so much for good or for evil to the church, when many of us who have been longer on the walls shall have been called to our reward, often causes, in the breasts of those who have borne the burden and heat of the day, deep and lasting anxiety on your account. We are assured that the future prosperity or sad declension of the church depends very much on the course you take now in youth. If you go on at hap-hazard, acting merely from the impulse of the moment, without storing your minds with useful knowledge, the time must come when, your limited fund being expired, and others having outstripped you, you will be left far in the rear, unsought and undesired as a preacher; and that church which is destined to receive the administrations of such a man will either groan under a burden, or dwindle and sink beneath the

withering effects of a lean administration, which they have been taught to love.

You are well aware that he who now addresses you is far, very far from wishing to encourage a gospel which comes in word only, though it is preached learnedly and scripturally. Yes, God forbid that any thing short of the Word, power, Holy Ghost, and assurance, should enter into the composition of that gospel which we would encourage. But it is certain that outward means must be used to furnish the mind with proper knowledge.

There is a certain class of preachers, and a certain class of professors, who never feel any interest in acquiring knowledge, with a view thereby to contribute to their usefulness in preaching the gospel; but the moment that subject is named, they cry out "pride," "popularity," "conformity to the world," "going to Babylon," little thinking that want of intelligence is the downward road to all these evils. The man of God who cannot bear mental improvement without disqualifying him for the very work for which he needs it, surely must be a strange minister of the gospel.

The knowledge needed is of two kinds — *theological* and *literary*. Literary knowledge commences with the English alphabet, and does not terminate till it embraces the whole circle of the sciences. Theological knowledge embraces that kind of learning which relates to the being of God and divine things; or it is that which teaches the existence, character, and attributes of God; his laws and government; the doctrine we are to believe; and the duties we are to perform. To advance in these branches of knowledge, books must be consulted, and a regular, systematic course of study should be instituted. It is not indispensable that a minister of the gospel be thoroughly versed in every branch of English education; much less that he be a profound linguist. Still he may, to great advantage, become well acquainted with the different arts and sciences, though they are not closely connected with his peculiar calling.

The subjects of general literature are numerous; but those most important for a minister are the following: grammar, arithmetic, geography, rhetoric, logic, history, and natural, moral, and intellectual philosophy.

Those theological subjects which are revealed in the Scriptures, and which every gospel preacher should make himself acquainted with, are the following: the attributes of God, the evidences of Christianity, the character of Christ, the sinful state of man, the atonement, repentance, faith, sanctification, justification, regeneration, witness of the Spirit, resurrection, general judgment, future rewards and punishments, baptism and the Lord's supper, church government, Christian ministry, &c.

If time and circumstances admit, a young preacher should attend to all the literary subjects above named; but if pressed with labors, let him select those most important to himself and most conducive to his usefulness in the gospel field, and devote to them his spare time.

The theological subjects here presented are all of them very important, and we see not how any of them can be dispensed with with impunity. Each of them should be taken up and examined separately and in connection with the others. The Bible is the great standard of theology and fountain of truth. Every subject, therefore, and all our reasoning, arguments, and aids used should be referred to that blessed book. A subject not named in the Bible may safely be rejected as not teaching necessary truth of a theological kind. If found there, it should be scrupulously sought out and examined in all its evidences, dependences, and bearings. Many thousands of good and useful books, on various theological subjects, are now within your reach; these may be safely and profitably consulted, provided you refer the whole to a Bible standard, and do not hastily drink down the ideas they give, merely because they reason smartly, systematically or logically, eloquently or profoundly. All these qualities may attend error as well as truth.

In studying theological books, therefore, two things are to be continually kept in view: first, to see that the premises laid down are strictly scriptural; secondly, see that the conclusions arrived at are according to Scripture and the legitimate deductions of the premises. By pursuing this course, no harm, but incalculable benefit, will arise from the study of books.

A common complaint with young itinerants is, that they have no time to study, they cannot carry books when travelling, &c. Now, all this is a mistake. Nearly all who make this excuse in extenuation of their neglect to study spend hours every day in a kind of idleness, which habit has rendered so familiar that they think it indispensable, and that they are improving their time, while they are chatting, and sleeping, and lounging, and smoking several hours out of every twenty-four. Now, deduct the time thus unnecessarily occupied, and devote it to useful study, and at the end of twelve months you will have acquired a fund, a valuable fund, which will not forsake you through life. Besides this, you will have acquired a studious habit, which will render such a course pleasant and agreeable in after years.

You can carry books with you. Take *one* on a certain subject, master that subject first, then take another, and so on. You can carry your Bible and one, two, or three other books with you.

NUMBER TEN.

Improvement of Time.

THE habit of killing time by lounging and unprofitable conversation grows imperceptibly upon those who are a little inclined to indolence. Industry is commendable in all, especially in a preacher. There is no time for him to spend unprofitably. Calls for labor are continually pressing him forward to activity. He must work or die; and with

him will linger and expire those who hang upon him for spiritual food and guidance. Uneducated ministers, of all others, are the most liable to fall into habits of unprofitable conversation, useless visits, and an indolence ill befitting the Christian ministry.

Habits of study not having been formed in youth, they are not studious in riper years; hence they do not employ a great portion of time in searching the mines of knowledge and treasuring up that truth which has cost them labor and assiduity to acquire. If such men do not devote a portion of their time to hand labor or some secular employment for a livelihood, they are in great danger of becoming idle, and not feeling the importance of improving every hour for some profitable purpose. Hence they lounge and sleep away a portion of time, visit and converse, during another portion, in a loose, worldly, thoughtless, unprofitable manner; and instead of being examples to the believers, they are really less exemplary than many of their hearers. If such persons, idling away much of their time, expect to be supported, as though they labored devotionally and continually, they will soon find themselves mistaken. A true laborer in the vineyard not only preaches and performs the public duties of a minister, but he devotes time to study, to the examination of subjects, and to a preparation for public teaching. He must not lounge in bed when his industrious neighbors and brethren are up and doing. He must visit his flock, not to pass away the time, and to chat on whatever subjects may happen to come up. This is a poor example, and rather calculated to burden than relieve a church. We are aware that many require too much of a minister, or, rather, they expect them to spend too much time in their families and circles. Few, it is presumed, expect ministers to talk of spiritual subjects, examine and counsel their hearers, more than should be expected of them. Few look for more holy living than they should from their pastors. Few expect them to spend more time

in study or in secret devotion than they have reason to expect. How can a preacher expect to succeed and continue to be useful and acceptable, while his time is not properly improved, but habits which would be condemned in others are practised by him, and that economy, industry, and faithful improvement of time, which are universally applauded in others, are so heedlessly neglected by him? If, literally, time is money, surely a spiritual improvement of time is the proper way to secure individual spiritual wealth and the true riches of the church of God. Every preacher especially should remember that "the diligent hand maketh rich," while by "the slackness of the hands the house droppeth through."

ELEMENTS OF RELIGIOUS PROSPERITY.

[The following article, one of the few which Elder Shaw left in his portfolio, and which was written but a short time prior to his decease, is appended at the close of this work. It has never before been published, and his friends should receive it as the last legacy of a beloved brother.]

All truly Christian people desire the prosperity of Zion, and especially do they thirst for spiritual life and blessing in their own soul. But it is a sober fact that both individuals and communities often greatly err in relation to the true elements of prosperity, both in themselves and the church; and it is a lamentable truth that these elements are better understood than sought and exercised. A few of them are such as these: —

1st. Individual and collective *piety*. Sound conversion and a constant communion with God, accompanied with a devout and holy life, lie at the very foundation of all real religious prosperity. No doctrinal views, though ever so correct, no forms of worship, though they are apostolic, no modes of operation and action, though wisely conceived and zealously prosecuted, can secure a prosperous state of the soul, or the ultimate prosperity, the healthy growth, and triumphant success of any people. Hope of spiritual prosperity should begin, progress, and end with sound, heartfelt, life-revealed piety. All will subscribe to this proposition; but who does, who will live up to it?

2dly. Another element of religious prosperity is *unity*. Where piety and unity abound, where the truly good are "joined together with one heart, in one spirit and one judgment," not only feeling together, but "striving together for the faith of the gospel," and are "laborers together," these two elements will secure prosperity, even though many errors enter into their faith, and extravagances are often seen in their acts. They will not prosper in consequence of their errors, but in spite of them; for piety and unity have the power to neutralize the honest errors of holy souls. It is a gross and glaring absurdity to suppose that real unity can long exist, even among Christians, where they are laboring to put down the faith and thwart the actions of each other. There is always more prosperity attending united faith and labor, even when mixed with error, than can possibly attend division of feeling, purpose, and labor, though much more correct in theory or theology.

3dly. A third element of religious prosperity is *mutual care*. A care for each other as individual Christians, as ministers, as churches, as a body, goes far to promote prosperity; and without it no general prosperity can be perpetuated. The doctrine of independence is one of the most abused doctrines in all Christendom. Let any minister feel perfectly independent, and he will ask the care of no one, and he will feel no care for others. Let a church assume the ground of entire independence, and they will feel no care for others, and will expect no care from others. There surely is a mutual dependence, and must be a mutual care one for another, or prosperity can never attend the efforts of any people. The want of obligation felt and understood for churches to look to each other for assistance, and

for such assistance to be promptly rendered, is one of the most fruitful sources of alienation, weakness, and decay that can affect a religious community. This want of care, especially of the afflicted and the weak, has caused the blight and even extinction of some otherwise promising churches. Care one for another is not merely to be regarded as a religious duty, and then left for each to exercise it or not, as best suits his inclination or his taste, but the principles on which mutual care is to be exercised, and the way in which help is to be sought and rendered, ought to be understood and written in the records of every church, conference, or other religious body, and thus the obligations be enforced and mutual care be exercised in all directions. Where churches and ministers are thus associated on the same general principles, and all know that by mutual agreement, according to recorded action in the records of every church, conference, or other body, they are to look to each other for aid, and all are under solemn contract to render aid, there will soon appear a mutual care, which will enable us to bear one another's burdens, to support the weak, to heal the lame, and upon the uncomely members to bestow the more abundant comeliness. Not only should we acknowledge the duty to take care of each other, but enter understandingly into the obligation, and have it recorded on the book of records of every religious body.

4thly. One more element of religious prosperity is *sameness, likeness, similarity.* I do not say none can be Christians unless they are alike in their theory, their forms, their religious views of doctrine, discipline, modes of action. They surely can be Christians, and differ greatly in all

these ; but it is equally certain that with these dissimilarities in any church or community, its prosperity must necessarily be retarded, if not entirely destroyed. How beautiful and harmonious every thing progresses when all the ministers preach the same things and teach the same truths! How pleasant it is to behold the churches settled upon the same basis, acting upon the same principles, laboring together for the same objects! How delightful to meet in conference, and see all understandingly taking up subjects which have been previously decided to be the subjects to act upon, and the manner and form of doing this business has been agreed upon and recorded! How refreshing the contents of a religious paper, when its editors and correspondents show the readers that they possess a sameness, a similarity of views and sentiments, so that when one drives a nail, another lets his hammer fall upon the same head ; all put line upon line, precept on precept! Is there not a beauty in all this, and is it not a mighty element of religious prosperity ? Whoever thinks differently, let him try the experiment ; but still he will find *piety*, *unity*, *care*, and *sameness* the true elements.

Where there is a deep and fervent piety, it will often make great headway in the midst of confusion and disorder. But in that case there is always much loss as well as gain. But where union of heart and effort, an active care for every part of the body, and a sameness of faith, speech, and action universally prevail, who cannot but see that piety itself has but half the work to do that it has where disunion, dissimilarity, and a false independence prevail ?

If the principles here advocated are correct, then is it not our imperious duty to follow after them ? Is it not

binding upon us as Christians to devise and execute every scriptural method to promote these principles, and to guard as effectually as is consistent with other true principles against the opposite? Men are wont to go into extremes, and lay entire stress upon one or another principle, to the neglect of others equally important. Thus it is that great loss is often sustained to the church. While one, two, or even three sides of the great field are kept securely enclosed, the fourth is neglected, to the constant injury and danger of the harvest.

But with all possible care and labor to sustain these true principles in the church, there will be many failures. *Piety* in some will decline; *unity* will sometimes give way before a dividing occurrence; proper *care* one for another will sometimes be omitted; and certainly it is impossible that a perfect *likeness*, a complete similarity of views, feelings, and usages, should universally prevail. But this fact existing as it does, and as it will, furnishes no argument for the abandonment or neglect of the principles here laid down. If they cannot be brought out to perfection, still their great value, and the unutterably evil consequences of the prevalence of their opposites, should induce us to consult religiously, devise wisely, and act promptly for the increase and perpetuity of these sound and invigorating principles in every part of the religious body with which we are connected. Surely clamorous conference or paper warfare can never increase piety, promote unity, extend Christian care, nor bring the belligerents to think, speak, and act alike. No, never. But general principles must be arrived at, agreed upon, and measures taken to carry them calmly into effect, in a calm, considerate, dispassionate investiga-

tion of the matter by a humble and wise consultation had by the lovers of Zion and the seekers after her good, her constant and permanent prosperity. When these principles are arrived at and settled, let them remain settled, and be carried out perseveringly in all directions. Then may we look for prosperity to bud and blossom, and yield her ripened fruit on every hill, in every vale; in each heart and every church; in every conference, and throughout the length and breadth of the connection.

THE END.

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